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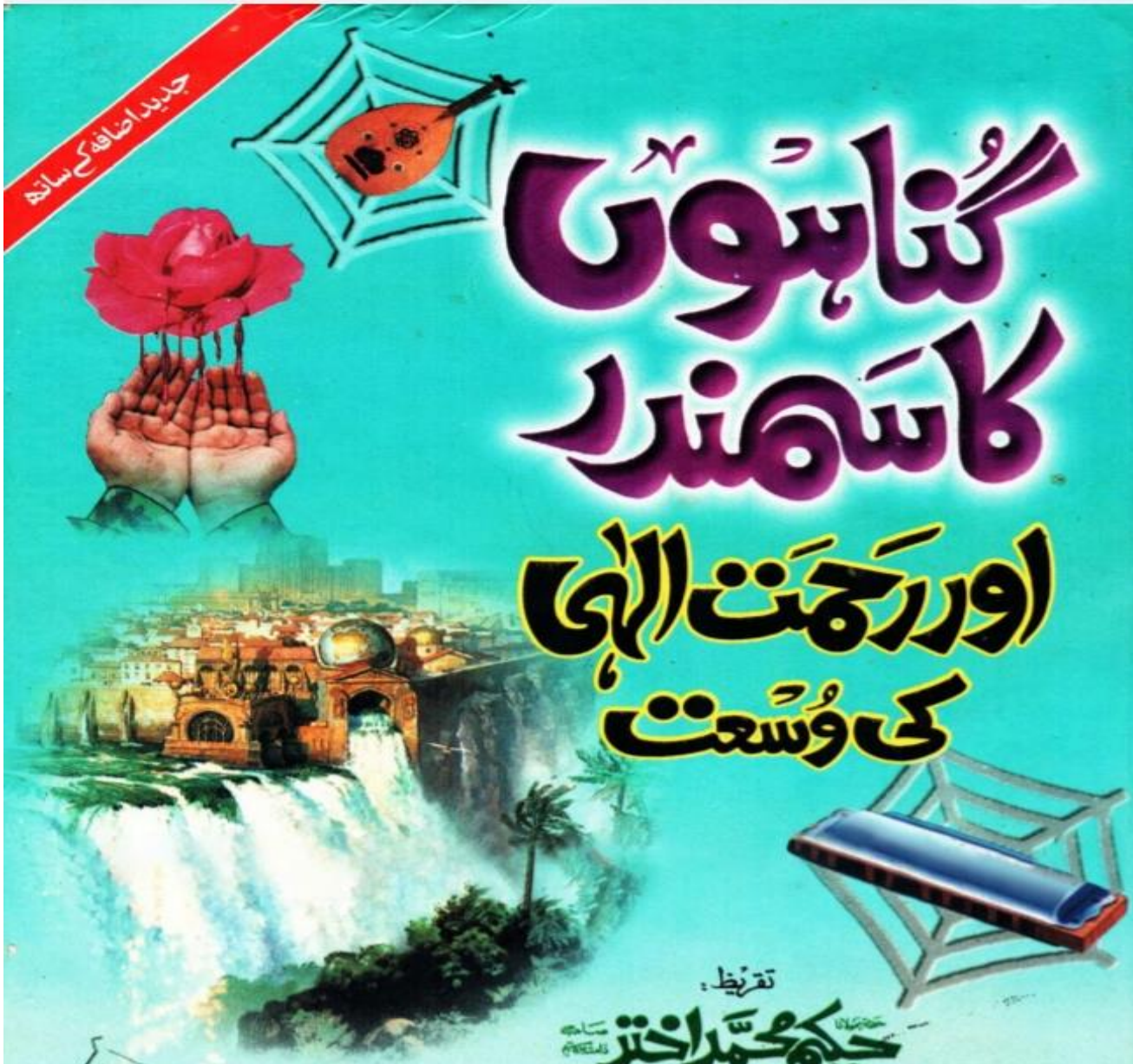

تقریظ:
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پسند فرمودہ:
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فون: 0333-2103655

"Gunahon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat".

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Gunahon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat

Taqreez: Hakim Muhammad Akhtar

Pasand Farmuda: Nizamuddin Shamzai

Muallif: Maulana Arsalan Bin Akhtar

Jadid Izafa Ke Saath

Al-Arsalan

Maktaba-e-Arsalan

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Kitabon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat

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Pasand Farmuda: Hakim Muhammad Akhtar, Nizamuddin Shamzai

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* Kutub Khana Mazhari Gulshan Iqbal Number 2 - Phone: 4992176

* Bait-ul-Quran Urdu Bazar, Karachi.

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* Bait-ul-Kutub Gulshan Iqbal Number 2 Phone: 4975024

* Maktaba-ul-Quran, Banuri Town Phone: 4856701

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* Idara-ul-Anwar, Banuri Town Karachi. Phone: 4914596

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* Dar-ul-Ishaat, Urdu Bazar Karachi. Phone: 2213768

Lahore:

* Maktaba Rahmania Ghazni Street Urdu Bazar, Lahore.

* Idara Islamiyat Anarkali Bazar, Lahore.

* Maktaba Syed Ahmed Shaheed Urdu Bazar, Lahore.

Rawalpindi:

* Maktaba Rasheedia Madina Market, Raja Bazar, Rawalpindi.

Gunahon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat

Gunahon Ka Samandar

4

Pasand Farmuda

Murshidi-o-Maulai

Arif Billah Hazrat Maulana Shah Hakim Muhammad Akhtar Sahib Damat Barakatuhum

Mujhe umeed-e-qawi hai ke yeh kitab aur moosoof ki deegar kitabon ka muta'ala ummat-e-muslimah ke liye ma'rifat aur mohabbat-e-khudawandi ke husool mein nihayat mufeed sabit hoga...

Dil se dua karta hoon ke Haq Ta'ala Shanuhu moosoof ki tasneef aur taleef karda kitabon ko ummat-e-muslimah ke liye nihayat mufeed bana kar qareen aur muawineen ke liye sadqa-e-jariya banaye... (Aameen)

Al-Ariz:

(Arif Billah Hazrat Maulana Shah Hakim Muhammad Akhtar R.A)

Gunahon Ka Samandar

5

Taqreez

Shaikh-ul-Hadith Hazrat Maulana Dr. Mufti Nizamuddin Shamzai Shaheed

Allah Tabarak-wa-Ta'ala ne makhlooq ko apni mukammal bandagi ke liye paida kiya hai. Mukammal bandagi ka matlab yeh hai ke insan Allah Tabarak-wa-Ta'ala ke ahkaam ke mutabiq zindagi guzare aur jin aqwal-o-af'aal se Allah Tabarak-wa-Ta'ala ne mana kiya hai un se ruk jaye. Banda jab Allah Tabarak-wa-Ta'ala ke ahkaam ki khilaf warzi karta hai to us ko shariat ki istilaah mein gunah kehte hain...

Jab banda se gunah sarzad ho jata hai to Allah Tabarak-wa-Ta'ala ne Quran-e-Kareem mein us ki ma'afi ka tareeqa bhi bataya hai ke tum Allah Tabarak-wa-Ta'ala ki rehmat se na-umeed mat ho... Jab tum tauba karoge to Allah Tabarak-wa-Ta'ala tumhare gunahon ko bakhsh denge...

Zer-e-nazar kitab mein tafseel aur misalon ke saath Allah Tabarak-wa-Ta'ala ki rehmat ki wusat ko bayan kiya gaya hai aur yeh bataya gaya hai ke jab banda nafarmaniyon ke bawajood Allah Tabarak-wa-Ta'ala ki taraf rujoo karta hai to phir us ki rehmat ki wusat bande ko apne aghosh mein le leti hai... Yeh kitab Maulvi Muhammad Arsalan Memon ki murattab karda hai jo mukhtalif aur mustanad deeni kitabon se mehnat kar ke murattab ki gayi hai.

Banda Maulvi Sahib moosoof ki is mehnat ko qadar ki nigah se dekhta hai aur dua karta hai ke Allah Tabarak-wa-Ta'ala is kitab ko apne darbar-e-aali mein qabool farma kar bandon ke liye ba'is-e-hidayat banade... (Aameen)

Faqat Wassalam

Arz-e-Muallif

Is waqt ummat ka aik bada tabqa nafs aur shaitan ke warghalaney ki wajah se rehmat-e-ilahi se maayus ho chuka hai... Iski wajah yeh hai ke shaitan insan ka azli dushman hai... Us ki to yeh chahat hai ke koi bhi insan Allah Tabarak-wa-Ta'ala ka mehboob na bane...

Lehaza pehle pehle to woh kisi ko Allah Tabarak ki nafarmani mein lagata hai... Jab woh shakhs Allah Tabarak-wa-Ta'ala ki nafarmani kar leta hai to shaitan use Allah Tabarak-wa-Ta'ala ki rehmat se maayus karne ki koshishein karta hai. Is liye bohat se log tauba karne se mehroom reh jate hain... Aur woh shaitan ke warghalaney par dil mein yeh kehte hain ke yaar chalis (40) saal to Allah Tabarak-wa-Ta'ala ki nafarmani mein guzaar diye.. Ab jahannum to tay hai hi... Lehaza kyun na chand baras aur ayyashi kar li jaye. Is tarah kar ke shaitan logon ko Allah Tabarak-wa-Ta'ala ki rehmat se maayus karta hai.

Halankeh Quran Majeed mein jagah jagah Allah Tabarak-wa-Ta'ala ne apni rehmat ko bayan farmaya hai. Chunancha irshad-e-bari ta'ala hai:

"Qul Ya Ibadiyallazina Asrafu Ala Anfusihim La Taqnatoo Min Rahmatillah Inna Allaha Yaghfiruz Zunooba Jameea"

"Aye mere habeeb! Aap keh dijiye jin logon ne meri nafarmani kar ke apni jaano par zulm kiya woh meri rehmat se na-umeed na hon... Beshak tumhara parwardigar tumhare tamam gunahon ko maaf kar dega..."

Isi tarah ahadees-e-mubaraka mein Allah Tabarak ne apne habeeb (S.A.W) ke zariye jagah jagah apni rehmat ko bayan kiya hai... Chunancha aik hadees mein Allah Tabarak-wa-Ta'ala ne apne...

Habeeb ke zariye rehmat-e-ilahi ki wusat ko bayan karte hue farmaya:

"Lau Balaghat Zunoobuka Anana Samaa"

"Aye mere bande! Agar tere gunah asman tak pohanch jayen..."

Ya'ni mafhoom yun bana ke aye mere bande agar tere gunah zameen ko bhar dein... Saari zameen tere gunahon se bhar jaye... Hatta ke yeh khala jo zameen asman ke darmiyan hai yeh bhi tere gunahon se bhar jaye... Aur phir tere gunahon ka samandar buland hote hote asman tak pohanch jaye... Summa Staghfartani... Phir tu apne gunahon par istighfar karle... Ghafartu Laka... Main tere tamam gunahon ko maaf kar dunga... Wala Ubali... Mujh se koi nahi pooch sakta ke kyun maaf kiya... (Mishkat o Tirmidhi)

Isi tarah aik aur hadees mein hai ke:

Agar main duniya mein azab nazil karne ka irada karoon to sab se pehle us ko azab doonga... Jo meri rehmat se na-umeed ho chuke hain...

In ahadees se maloom hota hai ke Allah Tabarak-wa-Ta'ala apne bandon par be-inteha mehrbani aur reham karne wala hai... Lekin is se koi yeh na samajh bethey ke ab jitne chaho gunah karte raho... Saari zindagi gunahon mein guzaar do... Bas aik din pyase kutte ko pani pila denge to sab gunah maaf ho jayen ge... Yeh soch bilkul ghalat hai... Is liye ke aik to Allah Tabarak-wa-Ta'ala ka qanoon hai... Aur aik Allah Ta'ala ki rehmat hai. Allah Tabarak-wa-Ta'ala ka qanoon to yehi hai ke jo shakhs gunah kare ga.. Us ko us gunah ka azab bhugatna hoga... Aur Allah Tabarak-wa-Ta'ala ki rehmat aur karam yeh hai ke kisi bande ke kisi amal ki wajah se us ke gunah ko maaf farma de... Lekin is karam aur rehmat ka kuch pata nahi hai ke kis amal par kis waqt hogi... Aur kisi waqt nahi hogi... Lehaza is bharose par aadmi gunah karta rahe ke Allah...

Tabarak-wa-Ta'ala ke haan koi na koi amal to qabool ho jaye ga aur gunah maaf ho jayen ge. Yeh baat nahi hai... Balkeh jitna hum apni zaat se gunah se bach sakte hain bachein... Chahey woh gunah chota ho ya bada...

Baaz log jaan boojh kar gunah karte hain... Aur phir rehmat ki umeed bhi rakhte hain. Aisa shakhs sakht shaitani hamle ka shikar hai. Is liye hadees shareef mein aata hai:

"Al-Ahmaqu Man ittaba'a Nafsahu Hawaha Wa Tamanna Alallaah" (Kimiya-e-Sa'adat)

Woh shakhs ahmaq hai jo apne nafs ki khwahishat ki pairwi karta hai... Aur phir Allah Tabarak-wa-Ta'ala ki rehmat ki umeed rakhta hai.

Is waqt ummat ka aik bada tabqa Allah Tabarak-wa-Ta'ala ki rehmat se maayus ho chuka hai... Aur hatta ke log rehmat-e-ilahi se maayusi ko gunah hi nahi samajhte halankeh Mufti Shafi Sahib ne kabira gunahon ki fehrist mein rehmat-e-ilahi se na-umeedi ko kabira gunah likha (Manadi Lazzat)

Chunancha maujooda daur mein is baat ki zaroorat thi ke koi aisi kitab likhi jaye jo rehmat-e-ilahi se na-umeed hone walon ke liye sarchashma-e-hayat ho... Lehaza is zaroorat aur khayal ke tehat is nakara ne mazmoon haaza par mawaad jama karna shuru kiya...

Shuru mein to banda ko is kitab ko likhne mein badi diqqat pesh aayi kyunke banda ki nazar mein aik kitab bhi aisi nahi guzri jis mein rehmat-e-ilahi se mutalliq mufassal mawaad jama ho. Is wajah se is kitab ko paya-e-takmeel tak pohanchane ke liye bila mubaligha kai sau kitabon se mawaad nikal kar kitabi shakal di gayi...

Mujhe apne kareem maalik se qawi umeed hai ke gunahon ke samandar mein ghota lagane wala shakhs bhi is kitab ko huzoor-e-qalb ke saath aadab ki riayat rakhte hue parhe ga to is se...

Insha'Allah aise shakhs ke dil mein sachi tauba ka daiya paida ho jaye ga aur woh taaib ho kar mehboob-e-khuda ban jaye ga... Kyunke hadees shareef mein aata hai:

"At-Ta'ibu Habibullah" (Ihya-ul-Uloom)

Tauba karne wala Allah ka dost hai...

Isi tarah yeh kitab rehmat-e-ilahi se na-umeed ho jane walon ke liye roshan chiragh sabit hogi.

Al-Ariz

Muhammad Arsalan Bin Akhtar Memon

Kanallahu Lahu Awadan An Kulli Shay

Allah Allah Allah

10

Aap Is Kitab Ko Kaise Parhein

Yaad rakhiye! Musalman ki niyat bohat hi ziyada ahmiyat rakhti hai. Lehaza parhne se pehle yeh niyat kar lein ke is kitab ko is liye parh raha hoon ke Allah Tabarak-wa-Ta'ala mujh se raazi ho jaye... Aur is kitab mein jo deen ki baat main parhoon ga... Insha'Allah Tabarak-wa-Ta'ala us par amal karne ki poori koshish karoon ga... Is niyat se aap parhein ge to Allah Tabarak-wa-Ta'ala aap ko amal ki taufiq zaroor ata farmayen ge... Jis baat par amal karna mushkil hoga aap ki sachi niyat aur pakke irade ki barkat se Allah Tabarak-wa-Ta'ala us par amal karna aasan farma dein ge... Aur jitna waqt parhne par lage ga who deen banta jaye ga... Aur ibadat mein shumar hoga.

Kuch Guzarishat

* Kitab parhne se qabal yeh dua zaroor kar lein ke Ya Allah is kitab ko meri hidayat ka zariya bana de...

* Doosri ahem guzarish yeh hai ke kitab parhne se pehle apne dil... dimagh aur aankhon ke pardon ko khol lijiye...

* Kitab parhne ke liye waqt aisa nikala jaye jo uljhanon ya pareshaniyon se ghira hua na ho... Kabhi aisa bhi hota hai ke uljhan zehan par sawar thi kisi aur wajah se aur chubhan mehsoos hoti hai kitab ke mazmoon se...

* Kitab parhne se pehle tauba istighfar zaroor kar lein... Ta ke dil par jo gunahon ka ghubar chaya hua hai who chat jaye...

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Gunahon Ka Samandar

11

Mazeed yeh ke kitab ke muta'ala ke waqt aik qalam saath rakhein aur jin umoor mein khud ko kotah mehsoos karte hon us par nishan laga dein... Aur us ko baar baar parhein... Aur us ki islah ke liye khoob duaen bhi maangein aur koshish bhi karein...

Is kitab ko parhne ki doosre musalmanon ko bhi dawat dein... Aur is kitab mein jo imani taraqqi aur akhlaqi behtari aur sifat-e-auliya se mutalliq koi baat mile to un khoobiyon aur sifat ki taraf doosre afraad ki bhi tawajjuh dilayen...

Aakhir mein guzarish hai ke muallif kitab aur jin buzurgon ki kitabon se istifada kar ke yeh mazameen tayar kiye gaye hain... Ya is kitab ki tayari ke mukhtalif marahil mein kisi bhi tarah shareek hone wale muawineen ke liye khusoosi taur par duaon ka ehtermam karein...

Aik Ahem Guzarish

Har musalman se guzarish hai ke dauran-e-muta'ala is kitab mein kisi qisam ki koi ghalti ya kotahi nazar aaye ya mazeed behtari ki koi soorat saamne aaye to nashir ko ya bande ko is ki zaroor itla dein... Yeh aap ka bande par ehsan-e-azeem hoga...

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* Tauba ka lughwi wa istilahi ma'ni

* Sachi tauba ki haqeeqat

* Tauba karna Allah se dosti ki alamat hai

* Tauba ka waqt kab tak hai

* Istighfar aur tauba mein farq

* Hukam-e-istighfar ki sharah

* Istighfar se lafz 'Rab' ka rabt

* Maghfirat ka ghair mehdood samandar

* Hukam-e-istighfar ke aashiqana rumooz

* Azab-e-Ilahi se bachne ke do zaraye

* Istighfar ki kasrat husool-e-rizq ka zariya

* Tauba ka waqt kab tak hai

* Gunah ko zahir karna bhi gunah hai

* Agar saari makhlooq gunah karna chor de to?

* Tauba sabqa saare gunah dho deti hai

* Rehmat-e-Ilahi ka la-mehdood samandar

* Naik amal gunah ko mita deta hai

* Tauba ka darwaza

* Gunah ke baad neki karo ta ke gunah ka kaffara ho jaye

* Behtareen khata-kaar kaun?

* Gunahon ki siyahi ko mitane ka nuskha

* Parwana-e-Rehmat

* Gunahon par istighfar karne ka sila

* Shaitan ko maayus karne ka nuskha

* Gunah kab tak nahi likha jata

* Jawani ki tauba Allah Ta’ala ko pasand hai

* Gunahgar se Allah Ta’ala ka khitab

* Gunahgar ke gunah par char gawah aur un charon gawahon se gunah bhula dene ka nuskha

* Tauba ki barkat se farishton se bhi gunah bhula diya jata hai

* Sheikh Saadi ki ajeeb chahat

* Shaan-e-maghfirat par aik ajeeb hadees

* Dars-e-istighfar ahadees ki roshni mein

* Hazrat Gangohi ki tehqiq Huzoor (S.A.W) ka istighfar kin umoor se tha

* Sattar (70) martaba istighfar karne ka inaam

* Istighfar har gham ka ilaaj hai

* Din mein 100 martaba istighfar karne ki targheeb

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* Jaan boojh kar gunah kar ke istighfar karna yeh shaitani dhoka hai

* Bandon ke istighfar aur tauba se Allah Ta’ala kitna khush hote hain?

* Tauba se mehboobiyat ki aik ajeeb tamseel

* Nadamat ke aansuon ki karamat

* Tauba ki ahmiyat o haqeeqat par aqwal-e-sufiya

* Tauba Allah ki taraf se hai

* Kazzab ki tauba

* Awam ki tauba

* Khawas ki tauba

* Khawas-ul-Khawas ki tauba

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* Hazrat Dawood (A.S) ki nadamat

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* Tauba kya hai?

* Siddiq ki munajat se afzal amal

* Sadaqat se tauba karne ka sila

* Tere siwa kaun reham karne wala hai

* Targheeb-e-tauba par chand ashaar ka tarjuma

* Saileen-e-tareeqat ki ibtida...

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* Shaitan maayusi paida karta hai

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* Tauba wajib hai

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* Jo shakhs tauba ke bharose jaan kar gunah kare ta’ajjub nahi ke who iman bhi kho bethey

* Tauba ke bharose par gunah karna sakht ghalti hai ma’a aik misaal ke

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* Shaitan ka hukm-e-Ilahi poora na karne ki wajah

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* Rehmat-e-Ilahi ka ghair mehdood samandar

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* Istighfar ki ahmiyat o haqeeqat par aqwal-e-sufiya – Hamara istighfar laiq-e-istighfar hai

* Siyah o safed aamaal nama

* Istighfar ka aik azeem faida aur aik mujarrab wazifa

* Allah Ta’ala gunah dekhte hain magar ghazabnak nahi hote

* Aik sahabi ki sachi tauba ka waqia

* Gunahon ka nekiyon se badal jane ka waqia

* Aik sharabi ki tauba ka waqia

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* Aik masle ka dilchasp hal

* Tauba na karne ki wajoohaat o asbaab

* Fikr-e-aakhirat se ghaflat

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* Istighfar ki kasrat husool-e-rizq ka zariya hai

* Azab-e-Khudawandi se mehfooz hone ki basharat

* Shara-it-e-Tauba

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* Haram rozgar wala shakhs kya kare?

* Aqsam-e-Tauba

* Tauba ijmali

* Tauba tafseeli

* Namaz ka hisab lagaye

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Fehrist

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* Saghair ki misalen

* Kabira gunah ki fehrist

* Chand kabira gunah ma’a tafseel

* Allah Ta’ala ki khuli baghawatein

* Who qareebi rishtedar jin se parda farz hai

* Saat kabira gunah ma’a tafseel

* Allah Ta’ala ka koi naam azab par dalalat nahi karta

* Jabir aur Jabbar ke ma’ni

* Lafz “Jabbar” ki tareef

* Lafz “Qahhar” ki tareef

* Rehmat ke char ma’ani

* Rehmat-e-Ilahi par aik ajeeb waqia

* Sabqat-e-Rehmat ki tafseer

* Rehmat-e-Ilahi par amli ka waqia

* Maghfirat ka gunah se wasee hona

* Tum gunah karte karte thak jao ge magar...

* Dars-e-rehmat Quran Majeed ki roshni mein

* Sheikh Mohiuddin ka waqia

* Ghafoor-ur-Raheem ki haqeeqat

* Dars-e-rehmat ahadees ki roshni mein

* Allah Ta’ala apne bandon par reham dil maan se ziyada reham karta hai

* Agar tum ne paida kiya hai to pakar lo

* Khotay sikka maghfirat ka sabab ban gaya

* Kya koi aurat apne bache ko aag mein phaink sakti hai?

* Khuda us ko azab deta hai jo sarkashi karta hai

* Maghfirat ka gunahon se wasee hona

* Aap mere bandon ko meri rehmat se maayus na karein

* Rehmat-e-Ilahi se na-umeedi halakat hai

* Gunahon ke 99 dafatir wale ki maghfirat

* Aye mere farishton! Mujhe haya aati hai ke main apne bande ki khata bakhsh na doon

* Iman ke zarre wala shakhs jahannam mein dakhil na ho sake ga

* Rehmat aur ghazab ki daur

* Agar kafir ko Allah ki rehmat ka pata chal jaye

* Baghair rehmat ke jannat mein dakhil hona mumkin nahi

* Pyase kutte ko pani pilane ke sabab se fahisha ki maghfirat

* Allah ka insan se shikwa...

* Mere siwa mere bande ka kaun hai?

* Qiyamat ka din aur rehmat-e-Ilahi

* Boorhay musalman par khusoosi rehmat

* Jinhon ne apne ooper ziyadtiyan ki who mujh se na-umeed na hon

* Rehmat-e-Ilahi par aik sahabi ka sawal

* Karam hi karam

* Mere bande main ne tujhe maaf kiya

* Meri rehmat mere ghazab par haawi hai

* Allah Ta’ala apne bandon mein se kisi ko azab nahi dein ge magar?

* Iblees ko bhi rehmat ki umeed hone lage gi

* Momin ki bakhshish ka bahana

* Jannat mein dakhla sirf rehmat ke sabab hoga

* Shaan-e-bakhshish ka zahoor

* Mushrikon aur kafiron ke liye parwana-e-rehmat

* Badi basharat

* Jahannam Allah Ta’ala ka kora hai...

* Rehmat-e-Ilahi se wasee koi cheez nahi

* La Ilaha Illallah jannat mein dakhle ka parwana hai

Fehrist

18

* Haqiqi aalim

* Paigham-e-maghfirat

* Banda ko bain-ul-khauf war-raja rehna chahiye

* Miyana rawi ikhtiyar karne ka hukm

* Rehmat-e-Ilahi ke baghair sirf amal jannat ki sa’adat ka zamin nahi

* Buraiyon se taib ho kar nekiyan karne wale ki misaal

* Shaitani dhoka

* Na-umeedi ka gunah

* Haq Ta’ala se umeed-e-rehmat o ufoo rakhna farz-e-ain hai

* Rehmat-e-Ilahi ki haqeeqat

* Allah Ta’ala ki rehmat par bharosa kar ke tauba na karna badi ghalti hai

* Rehmat-e-Ilahi par aik asar angaiz mazmoon

* Allah Ta’ala to bande ki tauba par khush hote hain

* Rehmat-e-Ilahi par sufiya ke aqwal

* Bad-naseeb hain who log jo Allah ki rehmat se maayus ho chuke

* Ahmaq ki alamat

* Rehmat-e-Ilahi par Hazrat Thanvi ke aqwal

* Khuda Ta’ala ki bakhshish se kisi haal mein maayus na hona chahiye

* Khuda Ta’ala ke Ghafoor-ur-Raheem hone ke ma’ni kya hain?

* Rehmat-e-Ilahi par Hakeem-ul-Islam Qari Tayyab Sahib ke aqwal

* La Ilaha Illallah par bharosa kar ke amal chor dena jaiz nahi hai

* Rehmat-e-Ilahi par murshidi aarif billah Hazrat Maulana Hakeem Muhammad Akhtar Sahib Damat Barakatuhum ke irshadat

* Waqiaat-e-Rehmat

* Chalees saal daka zani karne wale ka waqia

* Zindagi bhar Allah ki nafarmani karne wale shakhs ka waqia

* Aisi taisi mere gunahon ki

* Amal ki badaulat koi nijat nahi paa sake ga

* 99 aadmiyon ka qatil aur rehmat-e-Ilahi

* Aik gunahgar naujawan aur rehmat-e-Ilahi

* Duniya jahan ke gunah karne wale se rehmat bhara muamla

* Gunah-e-kabira karne wale ki tauba ka waqia

* Hazrat Wahshi ka mohabbat-e-Ilahi se labraiz waqia

* Rabi ibn-e-Khaisam ka waqia

* Sarangi bajane wale ke saath Allah ka rehmat bhara muamla

* Dakuon ke sardar ko apna dost bana liya

* Zindagi bhar sharab peene wale ko Allah Ta'ala ne apna dost bana liya

* Aik qatra se kam pani sabab-e-maghfirat ban gaya

* Chand choti choti rak'atein maghfirat ka sabab ban gayin

* Aik billi ke bache ke saath husn-e-sulook ke sabab maghfirat

* Qabron ke shikasta ho jane ke sabab maghfirat

* Aik waqt ki namaz ehtimam se parhne ke sabab maghfirat

* Bache ko Bismillah-ir-Rahman-ir-Raheem parhane ke sabab baap ki maghfirat

* Paanch bol sabab-e-maghfirat ban gaye

* Aik tajir ki maghfirat ka ajeeb waqia

* Aik bache ka badshah ko gali dena

* Teen sau saath (360) rehmatein

* Ghusse ko dabane ke sabab maghfirat

* Fahisha ko aabida ki soorat banane par wilayat mil jane ka waqia

* Mere dar ke siwa kaun sa dar hai

* Gunahon par nadamat ke sabab tauba qabool karne ka waqia

* Shehar ke sab se badtareen aadmi par rehmat-e-Ilahi ka manzar

* Jo Khuda se sharmaye Khuda use kyun ruswa kare

* Gunahon ki badboo nikalne nahi di

* Qiyamat ke din rehmat-e-Ilahi ka manzar

* Jo tere ikhtiyar mein hai tu who kar

* Aik lakh insanon ka qatil aur rehmat-e-Ilahi

* Quran Majeed ka adab karne ke sabab maghfirat

Fehrist

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* Rehmat-e-Haq Ta’ala ka aik ajeeb waqia

* But-parast ko Abdal bana diya

* Sibawayh ki hikayat

* Aye boorhay tu kya laya?

* Saari umar tu sunti rahi ke Allah de ga

* Ribah Qaisi ka waqia

* Aye beti tu mere liye kya laya?

* Reham kar reham kiya جائے ga

* Na-umeedi ka gunah

* Mukhannas (eunuch) par rehmat-e-Ilahi ka manzar

* Boorha aadmi aur rehmat-e-Ilahi

* Bani Israil ke gunahgar ka waqia

* Aik naujawan aur rehmat-e-Ilahi

* Aik taraf rehmat doosri taraf sakhti

* Hazrat Isa o Yahya (A.S) ki hikayat

* Rehmat-e-Ilahi ko bayan karne ke sabab maghfirat

* Imam Shazli (R.A) ki maghfirat ka waqia

* Durood Pak ki barkat se jaan kani mein aasani ke do waqiat

* Aalim ki ta’zeem ke ba’is maghfirat

* Islam ki mohabbat se khatma bil-khair

* Insaf karne ke sabab badshah ki maghfirat

* Kalma shahadat parhne ke sabab maghfirat

* Bibi Zubaida ki maghfirat ka waqia

* Aik naujawan ki maghfirat ka waqia

* Hazrat Jillani ka waqia

* Ashaar likhne ke sabab maghfirat

* Aik sharabi aur rehmat-e-Ilahi ka manzar

* Quran Majeed ki tasdeeq karne ke sabab maghfirat

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Gunahon Ka Samandar

Hissa Awal

Tauba Kijiye

Allah Ka Mehboob Baniye

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Gunahon Ka Samandar

Allah Ki Bandon Se Mohabbat Ki Alamat

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Allah Tabarak-wa-Ta’ala ki bandon se mohabbat ki aik alamat yeh hai ke jis bande se Allah Tabarak-wa-Ta’ala mohabbat karte hain... Awwal to who gunah karta hi nahi... Aur agar nafs-o-shaitan ke dabao ki wajah se who gunah kar bethta hai to us shakhs ko apne gunah par itni nadamat hoti hai ke who zaar-o-qatar aansu bahata hai... Aur sache dil se tauba-o-istighfar karta hai...

Tauba Ka Lughwi Wa Istilahi Ma’ni

Lughat mein tauba ke ma’ni rujoo karne ke hain. Istilah mein ma’siyat (gunah) se ta’at (neki) ki taraf lautne aur rujoo karne ka naam tauba hai... Aur jab tauba ka fa’il banda ho to us ka ma’ni hai ke banda ne ma’siyat se itaa’at ki taraf rujoo kiya. Aur jab tauba ka fa’il Allah Tabarak-wa-Ta’ala ho to uska ma’ni hai ke Allah Tabarak-wa-Ta’ala ne maghfirat ki taraf rujoo kiya. (Iman Ki Shakhein)

Tareef-e-Tauba:

Allama Tibi farmate hain ke:

Tauba shariat ki istilaah mein gunah ko us ke bura hone ke sabab tark karna... Aur apni is kotahi aur khata par sharminda hona aur aainda ke liye azm karna ke ab yeh gunah na karein ge... Aur us khata ki talafi karna.

Shareh Muslim Allama Nawawi (R.A) ne itna izafa aur kiya hai ke agar who gunah bandon ke huqooq se mutalliq hai to us zulm ko ma'af karaye aur haq ada kare... Aur agar Allah Tabarak-wa-Ta'ala ke huqooq se mutalliq hai to namaz roza waghaira qaza ada kare...

(Mirqat Jild 5 Safha 22 bahawala Rooh Ki Bimariyan Aur Us Ka Ilaaj Hissa Dom Safha 2)

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Bab Number 1

23

Dars-e-Tauba Wa Istighfar Quran Ki Roshni Mein

Sachi Tauba Ki Haqeeqat

- Ya Ayyuhallazina Amanu Tuboo Ilallahi Taubatan Nasooha (At-Tahrim)

"Aye Iman walo! Allah ki janab mein sache dil se tauba karo..."

Hazrat Muaz bin Jabal (R.A) darbar-e-risalat mein hazir hue... Aur arz ki: Ya Rasool Allah Ma At-Taubatan Nasooha... Pyare Aaqa tauba-e-nasooh kise kehte hain?

Aap (S.A.W) ne farmaya:

"Insan apne gunah par nadim aur sharmsaar ho. Allah Tabarak-wa-Ta'ala ki bargah mein ma'zarat talab kare... (Gunahon ki ma'afi maange) phir jis tarah doodh thanon se nikal kar dobara wapis nahi aa sakta... Yeh bhi isi tarah us gunah ki taraf na jaye."

Hazrat Ali Al-Murtaza Sher-e-Khuda Karam Allah Wajhu ne aik a'rabi se suna ke who keh raha tha:

Allahumma Inni Astaghfiruka Wa Atoobu Ilaik

"Ya Allah main tujh se maghfirat talab karta hoon aur teri bargah mein tauba karta hoon."

Aap ne farmaya ke: Aye a'rabi yeh to jhooton ki tauba hai. Us ne arz ki ke sachon ki tauba kya hai? Aap ne farmaya:

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Jis tauba mein cheh (6) cheezein payi jayen who sachon ki tauba hoti hai.

* Jo gunah pehle ho chuke hain un par nadamat-o-sharmsari...

* Jo farz ada nahi hue un ki qaza...

* Kisi ka haq ghasab kiya hai to use lauta de...

* Jis se ladai jhagda kiya hai us se ma'afi maange...

* Pukhta azm kare ke aainda gunah nahi kare ga...

* Jis tarah pehle apne nafs ko badkari se farba (mota) kiya tha ab itaa'at-e-Ilahi mein us ko ghulaye.

Gunahon aur ma'siyat par nadamat sirf Allah Tabarak-wa-Ta'ala ki nafarmani aur hukm adooli ki wajah se ho. Sehat, jaan-o-maal, izzat-o-aabroo ke khaak mein milne ki wajah se na ho... (Iman Ki Shakhein)

Ayat-e-Mubaraka mein "Nasooh" mubalgha ka seegha hai jo "Sah" aur "Nasahat" se mushtaq hai... Nasahat ke ma'ni seena (phate hue kapde ki marammat karna) ya "Nusuh" ke ma'ni khalis shehed ya khalis tawajjuh ke hain... Pas Tauba-tun-Nasooh se maqsad yeh hai ke mukhlis ho kar dil ko Allah Tabarak-wa-Ta'ala se jode...

Baghwi ne Umar (R.A) ke hawale se likha hai ke Tauba-tun-Nasooh yeh hai ke aisi tauba kare ke phir gunah ki taraf na laute... Jaise doodh dobara laut kar thanon mein nahi ja sakta.

Hassan (R.A) ne kaha ke Tauba-tun-Nasooh yeh hai ke pichle gunahon par pasheman ho... Aur aainda gunah na karne ka pukhta ehd kar le.

Tauba Karna Allah Se Dosti Ki Alamat Hai

- Doosri jagah Quran mein irshad hai:

Innallaha Yuhibbut-Tawwabina Wa Yuhibbul Mutatahhireen (Baqarah)

"Yaqeenan Allah Tabarak-wa-Ta'ala mohabbat rakhte hain tauba karne walon se aur mohabbat rakhte hain... paak saaf rehne walon se..."

Faida: Is se maloom hota hai ke agar insan shab-o-roz bargah-e-izdi mein tauba-o-istighfar karta rahe to Allah Tabarak-wa-Ta'ala use dost rakhte hain... Jaisa ke hadees mein hai:

At-Ta'ibu Habibullah – Tauba karne wala Allah ka dost hai...

Wa Huwallazi Yaqbalut-Taubata An Ibadihi Wa Ya'fu Anis-Sayyiati Wa Ya'lamu Ma Taf'aloon... (Shura)

"Aur who aisa hai ke apne bandon ki tauba qabool farmata hai aur who tamam gunah ma'af farma deta hai aur jo kuch tum karte ho who us ko janta hai... Aur un logon ki ibadat qabool farmata hai jo iman laye aur naik amal kiye... Aur un ko apne fazl se aur ziyada deta hai... Aur jo log kufr kar rahe hain un ke liye sakht azab hai..."

Yeh ayat-e-karima ahl-e-iman ke liye bohat badi dharas hai... Aur is mein momineen ko hukm diya hai ke Allah Tabarak-wa-Ta'ala ki rehmat se na-umeed na hon... Karoron gunah bhi Allah Tabarak-wa-Ta'ala ki rehmat aur maghfirat ke saamne koi haisiyat nahi rakhte.

Tauba Ka Waqt Kab Tak Hai

- Allah Tabarak-wa-Ta'ala ne apni is kitab jis mein koi shak nahi aur muttaqiyon ke liye hidayat hai...

...aur jis mein dilon ke liye shifa hai ya'ni Quran Majeed mein farmaya:

Innamat-Taubatu Alallahi Lillazina Ya'maloonas-Sooa Bi-Jahalatin Summa Yatooboon Min Qareebin Fa-Ulaika Yatoobullahu Alaihim Wa Kanallahu Aliman Hakeema... (Nisa)

"Tauba jis ka qabool karna Allah Tabarak-wa-Ta'ala ke zimme hai... Who to un logon ke liye hai jo jahalat se koi gunah kar bethte hain. Phir qareeb hi waqt mein tauba kar lete hain. So aison par to Allah Tabarak-wa-Ta'ala tawajjuh farmate hain. Aur Allah Tabarak-wa-Ta'ala khoob jante hain hikmat wale hain... Aur aise logon ki tauba qabool nahi jo barabar gunah karte rehte hain. Yahan tak ke jab un mein se kisi ke saamne maut hi aa khadi hui to kehne laga ke ab main tauba karta hoon..."

Tafseer Ibn-e-Kathir mein Hafiz Ibn-e-Kathir ne mandarja bala Allah Tabarak-wa-Ta'ala ke irshad ki tafseer karte hue farmaya hai ke:

Allah Tabarak-wa-Ta'ala farma rahe hain...

Ke Allah Tabarak-wa-Ta'ala us shakhs ki tauba qabool farmate hain jo jahalat se gunah kare... Aur phir who tauba karle... Agarche Malik-ul-Maut ke dekhne ke baad ho. Albata gharghara ki halat se pehle ho. Aur aik nuskha mein is tarah hai ke Malik-ul-Maut ko dekhne se pehle ho.

Mazkoora Ayat Mufassireen Ki Roshni Mein

(Ibn-e-Kathir 1/494)

- Hazrat Mujahid (R.A) aur deegar kai mufassireen hazrat ne farmaya hai ke:

Jo shakhs Allah Tabarak-wa-Ta'ala ki nafarmani kare, ghalti se ho ya qasdan, baharhaal who jahil hai... Hatta ke who gunah ko chor de.

- Hazrat Qatada ne farmaya ke Hazrat Abul Aaliya bayan farmate the ke:

Sahaba Karam (R.A) farmaya karte the ke momin banda jo bhi gunah karta hai who jahalat se karta hai... (Rawahu Ibn Jarir)

- Abdur Razzaq ne kaha ke Hazrat Ma'mar ne Hazrat Qatada se naqal kiya hai ke:

Hazrat Sahaba Karam Rizwanullahi Alaihim Ajma'een ka is par ijma hai ke Allah Tabarak-wa-Ta'ala ki har nafarmani jahalat hai, chahey who qasdan hi ho.

- Abdullah bin Kathir ne Hazrat Mujahid (R.A) se bayan kiya hai ke:

Har gunah karne wala gunah karte waqt jahil hai...

- Ali bin Abi Talha ne Hazrat Ibn Abbas (R.A) se naqal kiya hai ke:

Allah Tabarak-wa-Ta'ala ke farman Summa Yatooboon Min Qareeb mein 'Qareeb' se murad Malik-ul-Maut ke dekhne se pehle ka waqt hai.

- Hazrat Zahhak ne farmaya ke:

Maut se pehle pehle jaise bhi tauba ho who 'Qareeb' hai.

- Hazrat Qatada (R.A) ne farmaya ke:

Jab tak ke hawaas durust hon... Aur yehi Hazrat Ibn Abbas (R.A) se marwi hai.

(Jibal-uz-Zunoob)

Ayat Number 4: Allah Tabarak ne Kalamullah mein Ahl-e-Iman ki sifat ka mukhtalif jaghon par tazkira kiya hai... Aik jagah Ahl-e-Iman ki sifat ka tazkira karte hue farmaya:

Illallazina Taboo Wa Aslahoo Wa Bayyanoo (Baqarah)

“Magar who log jinhon ne tauba aur islah ki...”

Tasawwuf ki qadeem kitab “Qoot-ul-Quloob” mein is ayat ki tafseer mein likha hai ke:

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Taboo ka ma’ni hai khwahishat-e-nafsani se tauba kar ke haq ki taraf rujoo kiya.

Wa Aslahoo jo unhon ne apne nafoos ke zariye fasaad barpa kiya tha... us ki islah ki.

Wa Bayyanoo is ki tauzeeh do tarah hai:

Unhon ne tauba wazeh taur par ki hatta ke un mein tauba karne ke aasaar khul kar nazar aane lage aur tauba ke ahkaam un par wazeh ho gaye. (Qoot-ul-Quloob)

Ayat Number 5: Surah Az-Zumar mein irshad-e-Rabbani hai:

Qul Ya Ibadiyallazina Asrafu Ala Anfusihim La Taqnatoo Min Rahmatillah Inna Allaha Yaghfiruz Zunooba Jameea Inna Huwal Ghafoorur Raheem

“Aap keh dijiye ke aye mere bando! Jinhon ne (kufr-o-shirk kar ke) apne ooper ziyadtiyan ki hain ke tum Khuda Ta’ala ki rehmat se na-umeed mat ho... Bil-yaqeen Khuda Ta’ala tamam (guzishta) gunahon ko ma’af farma dega... Waqai who bada bakhshne wala badi rehmat wala hai...” (Zumar)

Ayat Number 6: Aur aik aur jagah bandon par az-rah-e-shafqat farma rahe hain:

Afala Yatooboon Ilallahi Wa Yastaghfiroonahu Wallahu Ghafoorur Raheem (Maidah)

“Kya who Allah ki taraf rujoo nahi karte... Aur Allah Tabarak se bakhshish talab nahi karte? Allah Tabarak-wa-Ta’ala bohat bakhshne wala nihayat reham wala hai.”

Ayat Number 7: Aur aik doosri jagah Allah Tabarak-wa-Ta’ala ne farmaya hai:

Alam Ya’lamu Annallaha Huwa Yaqbalut Taubata An Ibadihi... (Tauba)

“Kya who jante nahi ke Allah hi apne bandon ki tauba qabool karta hai...”

Ayat Number 8: Aur Allah Tabarak-wa-Ta’ala ne yeh bhi farmaya hai:

Wa Inni La-Ghaffarun Liman Taba Wa Amana Wa Amila Salihan Summahtada

“Aur beshak main us shakhs ko bohat bakhshne wala hoon… Jo gunahon se tauba kar ke iman le…”

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“…aaye aur ache amal kare aur phir seedhi raah par qaim rahe.”

Ayat Number 9: Quran Majeed ke unneeswein (19) pare mein Surah Furqan ke chatte rukoo mein ayat number 70 mein Allah Tabarak-wa-Ta’ala irshad farmata hai.

Jis ne tauba ki aur iman laye… Aur ache kaam kiye… To aise logon ke gunahon ko Allah Tabarak-wa-Ta’ala nekiyon se badal de ga… Aur Khuda to bakhshne wala bada mehrban hai.

Is ayat ki tafseer mein Hassan Basri farmate hain:

Gunah ke badle sawab ke kaam karne lage… Shirk ke badle tauheed par jam gaye. Badkari ke badle pak-damani hasil hui… Kufr ke badle Islam mila… Aik ma’ni to is ayat ke yeh hue…

Doosre ma’ni yeh hain ke khuloos ke saath un ki jo tauba thi us se khush ho kar Allah Tabarak-wa-Ta’ala ne un ke gunahon ko nekiyon se badal diya… Yeh is liye ke tauba ke baad jab kabhi unhein gunah yaad aate the to unhein nadamat hoti thi. Ghamgeen ho jate the… Sharmane lagte the… Aur istighfar karte the. Is wajah se un ke gunah ta’at se badal diye gaye. Go who un ke nama-e-a’maal mein gunah ke taur par hue the… Lekin Qiyamat ke din who sab nekiyan ban gaye…

(Tafseer Ibn-e-Kathir Para 19 Safha 20, Surah Furqan ke chatte rukoo ki tafseer mein)

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Gunahon Ka Samandar

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Istighfar Aur Tauba Mein Farq

Istighfar aur tauba mein tauba asal hai kyunke istighfar tauba ki taraf jane wala rasta hai… Istighfar aur tauba mein farq ki wazahat karte hue banda ke murshad Hazrat Maulana Hakim Muhammad Akhtar Sahib Damat Barakatuhum ne likha hai ke Haq Ta’ala Shanuhu farmate hain ke:

Istaghfiroo Rabbakum Summa Tooboo Ilaih (Surah Hud)

Is ayat ke zail mein Allama Aloosi (R.A) farmate hain:

Istighfar se murad mazi ke gunahon se ma’afi maangna hai... Aur tauba se murad nadamat-e-qalb ke saath talafi aur aainda ke liye ehd karna hai ke is khata ko dobara na karein ge...

(Rooh-ul-Ma’ani P12 Safha 207, Bahawala Rooh Ki Bimariyan Aur Us Ka Ilaaj Hissa Dom Safha 2)

Agar istighfar aur tauba aik hi haqeeqat rakhte to Haq Ta’ala Shanuhu alag alag na bayan farmate. Tauba ki nisbat jab Allah Tabarak-wa-Ta’ala ki taraf hoti hai to us ka mafhoom Haq Ta’ala ki inayaat aur taufiqaat hoti hain...

Istighfar Ki Sharah Hakim Akhtar Sahib Damat Barakatuhum Ki Zabani

Istighfar ke ma’ni maghfirat talab karne ke hain... Aur ‘Afw’ ke ma’ni ‘Satr’ (ya’ni chupane, parda dalne ke) hain... Allah Tabarak-wa-Ta’ala jis ke gunah ma’af farma dete hain... Us ke gunah duniya aur aakhirat mein chupa dete hain. Ya’ni Ghaffariyat ke saath saath Sattariyat ka bhi zahoor hota hai.

Maghfirat Ka Mafhoom

Mulla Ali Qari likhte hain: Maghfirat ka mafhoom Haq Ta’ala ki taraf se banda par yeh hai ke us ke...

...gunah ko duniya mein chupa lein... Is tarah se ke kisi ko bhi mutla na karein... Aur aakhirat mein is par saza na dein...

(Mirqat Jild 5 Safha 122 Bahawala Rooh Ki Bimariyan Aur Us Ka Ilaaj Hissa Dom Safha 20)

Hukam-e-Istighfar Ki Sharah

Ayat Number 10: Irshad-e-Bari Ta’ala hai:

“Istaghfiroo Rabbakum”

Tum apne Rab se bakhshish maangte raho. Kyun?

“Innahu Kana Ghaffara”

Kyunke tumhara Rab bohat bakhshne wala hai... Ghafir nahi hai Ghaffar hai. “Kaseer-ul-Maghfirat” hai...

Yeh ayat is baat ki daleel hai ke hum se khatayen hon gi... Warna ma’afi ka hukm kyun dete. Agar hum masoom hote to “Istaghfiroo Rabbakum” nazil na hota... Chunkeh sadoor-e-khata ka muamla yaqeenan tha. Is liye istighfar ka hukm nazil hua... Lehaza mazi ke gunahon se ma’afi maango... Aur aainda ke liye tauba aur azm-e-musammam karo ke aainda kabhi yeh gunah na karoon ga... Laakh baar khatayen ho jayen... Lekin jo tauba karta rehta hai yeh alamat hai ke yeh banda haal mein bhi mehboob hai... Aur mustaqbil mein bhi Allah ka mehboob rahe ga... Jo mustaqbil mein be-wafai karne wale hain... Un ko Allah Tabarak-wa-Ta’ala mehboob nahi banate... (Mawahib-e-Rabbaniyah)

Istighfar Se Lafz ‘Rab’ Ka Rabt

Bacha jab kehta hai ‘Abba ma’af kar do’ to kya who abba se qareeb nahi ho jata... Jo sahib-e-aulad hain un se poocho ke agar aulad ‘Abba’ na kahe... Khali yeh kahe ke ma’af kar dijiye to abba ko maza nahi aaye ga... Lekin jab bacha yun kehta hai ke aye Abba! Aye mere Abu! Aye mere Baba! Mujhe ma’af kar dijiye! To kya Abba ke lafz se Abba ke dil par kaifiyat taari nahi hogi... To Allah...

...Tabarak-wa-Ta’ala ne apni rehmat ke darya mein toofan aur josh lane ke liye yahan ‘Rab’ nazil kiya... Aur apne bandon ko sikhaya ke hum se yun kaho ke aye mere paalne wale mujh ko ma’af kar dijiye mujh se nalaiqi ho gayi... “Istaghfiroo Rabbakum” apne paalne wale se ma’afi...

Maghfirat Ka Ghair Mehdood Samandar

(Umeed-e-Maghfirat-o-Rehmat)

Is ayat ke agle hisse mein Allah Tabarak-wa-Ta’ala ne farmaya:

“Innahu Kana Ghaffara”

Ya’ni Allah Ta’ala sirf bakhshne wala hi nahi hai... Bohat ziyada bakhshne wala hai. Ya’ni Allah Tabarak-wa-Ta’ala ‘Ghafir’ nahi hai, ‘Ghaffar’ hai. Maghfirat ka behr-e-zakhaar

(thaathain maarta samandar) hai ke agar saare aalam ko bakhsh de to us ki maghfirat ke ghair mehdood samandar mein koi kami nahi hoti... (Aizan)

Hukam-e-Istighfar Ke Aashiqana Rumooz

Arif Billah Hazrat Maulana Hakim Muhammad Akhtar Sahib Damat Barakatuhum ne irshad farmaya ke “Istaghfiroo Rabbakum” se do masle sabit hue... Aik to yeh ke hum se gunah sarzad hon ge... Jab hi to ma’afi maangne ka hukm de rahe hain... Aur doosre yeh ke agar ma’af na karna hota to ma’afi ka hukm na dete... Jis tarah shafiq baap jab bete se kehta hai ke ma’afi maang to us ka ma’af karne ka irada hota hai... Pas Allah Tabarak-wa-Ta’ala ka yeh farmana ke mujh se ma’afi maango... Yeh daleel hai ke who hum ko ma’af karna chahte hain... Lehaza ma’afi maangne mein der na karo. (Mawahib-e-Rabbaniyah)

Sahri Ke Waqt Istighfar Ki Targheeb

11. Irshad-e-Bari Ta’ala hai:

“Kanoo Qaleelan Minal Laili Ma Yahja’oon, Wa Bil-Ashaari Hum Yastaghfiroon” (Az-Zariyat)

Yeh hazraat raat ko bohat kam sote hain... Aur sehar ke auqaat mein maghfirat talab karte hain...

Azab-e-Ilahi Se Bachne Ke Do Zaraye

12. “Ma Kanallahu Liyu’azzibahum Wa Anta Feehim Wa Ma Kanallahu Mu’azzibahum Wa Hum Yastaghfiroon” (Al-Anfal: 33)

Haq Ta’ala aap ki maujoodgi mein un ko azab nahi dein ge... Aur (isi tarah) jab who istighfar kar rahe hon to bhi un ko azab nahi hoga...

Is ayat ki tafseer ke ziman mein Hazrat Ibn Abbas (R.A) farmate hain:

“Kana Feehim Amanani An-Nabiyyu Sallallahu Alaihi Wasallam Wal-Istighfar Fa-Zahaban-Nabiyyu Sallallahu Alaihi Wasallam Wa Baqiyal Istighfar”

(Ibn-e-Kathir Jild 2 Safha 321)

Ummat mein azab se bachne ke liye do zaraye the, Nabi Akram (S.A.W) aur istighfar. Nabi Akram (S.A.W) to is duniya se rukhsat hue albatta istighfar ab bhi baqi hai...

Allah Tabarak-wa-Ta’ala ne Quran-e-Kareem mein apne Nabi ko khitab karte hue farmaya:

“Wastaghfir Li-Zanbika Wa Sabbih Bi-Hamdi Rabbika Bil-Ashi Wal-Abkar”

Aap apni ghalti ki ma’afi maangte rahein... Aur subah-o-shaam apne Parwardigar ki tasbeeh-o-tahmeed karte...

Istighfar Ki Kasrat Husool-e-Rizq Ka Zariya

13. “Wastaghfir Li-Zanbika Wa Lil-Mu’mineena Wal-Mu’minaat” (Muhammad)

Aur apni ghalti ki ma’afi maangte rahein aur musalman mardon aur musalman auraton ke liye bhi istighfar karte rahein...

Gunahon Ka Samandar

Riwayat hai ke Hazrat Hasan (R.A) se aik shakhs ne khushk saali ki shikayat ki to unhon ne farmaya ke:

Allah Tabarak-wa-Ta’ala se istighfar karo.

Doosre shakhs ne apne faqar (ghurbat) ki shikayat ki...

Teesre shakhs ne aulad ki kami ki shikayat ki...

Chouthe shakhs ne apni zameen ki paidawar ki kami ki shikayat ki...

To Hazrat Hasan (R.A) ne sab ko istighfar karne ki talqeen farmai... Is par un se sawal kiya gaya ke aap se logon ne mukhtalif qisam ki shikayatein keen... Magar aap ne sab ko aik hi ilaaj batlaya ke istighfar karo... Is sawal ke jawab mein Hazrat Hasan (R.A) ne yehi ayat tilawat farmai...

Mukammal ayat aur us ki tafseer yeh hai:

“Fa-Qultustaghfiroo Rabbakum Innahu Kana Ghaffara, Yursilis-Sama’a Alaikum Midrara, Wa Yumdidkum Bi-Amwalin Wa Baneena Wa Yaj’al Lakum Jannatin Wa Yaj’al Lakum Anhara” (Surah Nuh: 10-12)

Hazrat Maulana Shabbir Ahmed Usmani (R.A) ne Tafseer-e-Usmani mein in ayaat ki tafseer mein likha hai...

Ya’ni iman aur istighfar ki barkat se qahat-o-khushk saali (jis mein who barson se mubtila the) door ho jaye gi. Aur Allah Tabarak-wa-Ta’ala dhuwan-dhaar barasne wala badal bhej de ga... Jis se khet aur baagh khoob sairab hon ge... Ghallay, phal, mewon ki ifraat (kasrat) hogi... Maweshi waghaira farba ho jayen ge. Doodh ghee barh jaye ga aur aurat jo kufr aur

ma’siyat ki shamat se baanjh ho rahi hain, aulad-e-nukoona (narkeena) jan’ne lagein gi… Gharz aakhirat ke saath duniya ke…

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Gunahon Ka Samandar

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…aish-o-bahar se bhi wafir hissa diya jaye ga. (Intaha)

14. “Innahu Kana Lil-Awwabina Ghafoora” (Al-Isra: 25)

“Beshak who rujoo karne walon ki khata ma’af kar deta hai…”

Hazrat Saeed bin Musayyib (R.A) is ki tafseer mein farmate hain ke is se who shakhs murad hai jo gunah kar ke tauba kar leta hai… Aur phir gunah karta hai phir tauba karta hai…

Hasan Basri (R.A) se poocha gaya ke yeh silsila kab tak rahe ga?… Kehne lage yeh ahl-e-iman hi ka wasf ho sakta hai… (Tanbih-ul-Ghafileen)

Aur istighfar ke baare mein ayaat-e-Quraniya bohat kasrat se hain… Aur jo baaz ayaat-e-Quraniya hum ne zikar ki hain un se Insha’Allah tauba-o-istighfar ke liye bedari paida hogi…

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Gunahon Ka Samandar

Bab Number 2

36

Dars-e-Tauba Ka Waqt Kab Tak Hai

Tauba Ka Waqt Kab Tak Hai

1. Hazrat Auf (R.A) ne Hazrat Hasan Basri (R.A) se naqal kiya hai ke:

Unhon ne farmaya ke mujhe yeh hadees pohanchi hai ke Nabi Kareem (S.A.W) ne farmaya ke:

Beshak Allah Tabarak-wa-Ta’ala bande ki tauba qabool farmate hain… Jab tak us ki gharghara ki halat na ho jaye.

2. Hazrat Abu Qilaba (R.A) ne yeh hadees bayan ki ke:

Beshak jab Allah Tabarak-wa-Ta’ala ne Iblees ko mal’oon qarar diya to Iblees ne Allah Tabarak-wa-Ta’ala se mohlat maangi… Aur kaha ke:

Aye Allah! Teri izzat aur tere jalal ki qasam... Main Ibn-e-Adam ke dil se nahi nikloon ga... Jab tak us mein rooh hogi...

To Allah Tabarak-wa-Ta'ala ne farmaya ke:

Meri izzat ki qasam main Ibn-e-Adam ke liye tauba ka darwaza khula rakhoon ga... Jab tak us mein rooh hogi... (Jibal-uz-Zunoob)

Gunah Ko Zahir Karna Bhi Gunah Hai

3. Hazrat Abu Huraira (R.A) se riwayat hai ke farmaya Rasool Allah (S.A.W) ne ke:

Meri sab ummat aafiyat mein hai (ya'ni laiq-e-maghfirat gunahon ki saza se bach sakti hai... Siwaye un logon ke jo khullam khulla gunah karte hon... Aur insan ki la-parwahi mein se yeh baat bhi hai (jo shar'an mamnoo aur mabghooz hai) ke insan raat ko koi gunah kare phir bawajood yeh ke Allah Tabarak-wa-Ta'ala ne us ki parda poshi farmai... Subah ko kehta hai ke aye fulan main ne raat ko fulan fulan kaam kiya hai... Halankeh us ne is haal mein raat guzari ke Allah Tabarak-wa-Ta'ala ne us ki parda poshi farmai... Aur who subah ho jane par Allah wa-Ta'ala ke daale hue parde ko apne ooper se hatata hai... (Bukhari o Muslim)

4. Bukhari Sharif ki riwayat hai:

Hazrat Abu Huraira (R.A) se riwayat hai who kehte hain ke:

"Wallahi Inni La-Astaghfirullaha Wa Atoobu Ilaihi Fil-Yaumi Aksara Min Sab'eena Marrah"

Main ne Huzoor (S.A.W) se suna Huzoor Akram (S.A.W) ne farmaya: Main Allah Tabarak-wa-Ta'ala se maghfirat talab karta hoon aur tauba karta hoon, mera amal din mein sattar (70) martaba se bhi barh jata hai... (Bukhari)

Agar Saari Makhlooq Gunah Karna Chor De To?

5. Aik hadees pak mein irshad hai:

"An Abi Ayyuba Annahu Qala Heena Hazarathu Al-Wafatu Kuntu Katamtu Ankum Shai'an Sami'tuhu Min Rasoolillahi Sallallahu Alaihi Wasallam Sami'tuhu Yaqoolu Lau La Annakum Tuzniboon La-Khalaqallahu Khalqan Yazniboon Yaghfiru Lahum" (Rawahu Muslim)

Hazrat Abu Ayyub Ansari (R.A) se riwayat hai ke unhon ne apni wafat ke waqt farmaya ke main ne aik baat Rasool Allah (S.A.W) se suni thi aur tum se ab tak chupai thi. Ab jab ke

mera aakhri waqt hai who main tum ko batata hoon aur who amanat tumhare supurd karta hoon. Main ne Huzoor (S.A.W) ko irshad farmate hue suna: Aap...

...farmate the ke agar bil-farz tum sab (malaika ki tarah) be-gunah ho jao... Aur tum se koi gunah sarzad na ho... To Allah aur makhlooq paida kare ga jin se gunah bhi sarzad hon ge... Phir Allah Tabarak-wa-Ta'ala un ki maghfirat ka faisla farmaye ga (aur is tarah us ki shaan-e-Ghaffariyat ka zahoor hoga). (Sahih Muslim)

Tashreeh: Is hadees ki tashreeh mein Hazrat Maulana Manzoor Nomani Sahib Damat Barakatuhum ne likha hai ke:

Is hadees se yeh samajhna ke Allah Tabarak-wa-Ta'ala ko ma'az-Allah gunah matloob hain... Aur who gunahgaron ko pasand karta hai... Aur Rasool Allah (S.A.W) ne is irshad ke zariye gunahon aur gunahgaron ki himmat afzai farmai hai badi jahilana ghalat fehmi hogi... Ambiya (A.S) ki ba'sat ka maqsad hi yeh hai ke logon ko gunahon se bachaya jaye... Aur aamaal-e-saliha ki targheeb di jaye.

Dar-asal hadees ka mansha aur mudda'a Allah Tabarak-wa-Ta'ala ki shaan-e-Ghaffariyat ko zahir karna hai... Aur matlab yeh hai ke jis tarah Allah Tabarak-wa-Ta'ala ki sifat-e-Khaliqiyat ke zahoor ke liye zaroori hai ke koi makhlooq paida ki jaye... Aur sifat-e-Razzaqiyat ke liye zaroori hai ke koi makhlooq ho... Jis ko rizq ki zaroorat ho... Aur Allah Tabarak-wa-Ta'ala us ko rizq ata farmaye... Ala haza jis tarah Allah Tabarak ki sifat-e-Hidayat ke liye zaroori hai ke koi makhlooq ho... Jis mein hidayat lene ki salahiyat ho aur Allah...

...Tabarak-wa-Ta'ala ki taraf se us ko hidayat mile...

Isi tarah Allah Tabarak-wa-Ta'ala ki shaan-e-Ghaffariyat ke liye zaroori hai ke koi aisi makhlooq ho jis se gunah bhi sarzad hon... Phir who Allah ke huzoor istighfar kare gunahon ki ma'afi aur bakhshish chahe... Aur phir Allah Tabarak us ki maghfirat aur bakhshish ka faisla farmaye... Is liye nagozeer hai aur azl se tay hai ke is duniya mein gunah karne wale bhi hon ge... Un mein se jin ko taufiq mile gi who istighfar bhi karein ge... Aur Allah Tabarak-

wa-Ta’ala un ki maghfirat ka faisla bhi farmaye ga... Aur is tarah us ki sifat-e-maghfirat aur shaan-e-Ghaffariyat ka zahoor hoga...

Hazrat Abu Ayyub Ansari (R.A) ne Huzoor (S.A.W) ke is irshad ka apni zindagi mein is khayal se kabhi tazkira nahi kiya ke kam-fehm log ghalat fehmi mein mubtila na ho jayen... Phir apne aakhri waqt mein apne khaas logon se izhaar farma kar amanat goya un ke supurd kardi... Yehi mazmoon alfaz ke thode se farq ke saath Sahih Bukhari o Sahih Muslim mein Hazrat Abu Huraira (R.A) se bhi marwi hai... (Mohabbat Ke Ishare)

Tauba Sabqa Saare Gunah Dho Deti Hai

Aik aadmi kehta hai main tauba karne ke liye tayyar hoon aur agar main tauba taib ho bhi jaon to is baat ki kya zamanat hai ke Allah Tabarak-wa-Ta’ala meri maghfirat farma dein ge? Main to chahta hoon ke seedhi raah par chaloon lekin mujhe andar se yeh khatka laga hua hai... Agar mujhe yaqeen ho jaye ke Allah Tabarak-wa-Ta’ala mujhe zaroor ma’af kar dein ge to main foran tauba kar loon... Main is aadmi se kehta hoon ke jo khatka tujhe pareshan kar raha hai is qisam ki pareshani tujh se pehle Rasool Allah (S.A.W) ke Sahaba Karam (R.A) ko bhi thi... Lehaza agar tum mandarja zail do hadeeson par ghor kar lo to tumhara dar khatam ho jaye ga...

Rehmat-e-Ilahi Ka La-Mehdood Samandar

6. “Wallazi Nafsi Bi-Yadihi Lau Akhtatum Hatta Tamla’a Khatayakum Ma Bainas-Sama’I Wal-Arzi Summastaghfartumullaha La-Ghafara Lakum” (Hisn-e-Haseen Safha 204)

Qasam hai us zaat pak ki jis ke qabze mein meri jaan hai... Agar tum is qadar khatayen karo ke tumhari khatayen asman aur zameen ke khala ko bhar dein... Aur phir tum Allah Tabarak-wa-Ta’ala se bakhshish maango to beshak Allah Tabarak-wa-Ta’ala tum ko bakhsh dein ge...

Tauba Karne Ka Phal

7. “At-Taibu Minaz-Zanbi Kaman La Zanba Lahu”

Gunah se tauba karne wala aise hai jaise us ne gunah kiya hi na ho... (Tabarani)

Mulla Ali Qari (R.A) farmate hain ke:

Banda tauba ke zariye apne Rab ki taraf rujoo karta hai to do shaklon mein se aik zaroor hoti hai... Awwal yeh ke us ke gunahon ko bilkul mita diya jata hai... Jaise is hadees-e-bala se

maloom hota hai... Dom yeh ke us ko sawab milta hai... Magar gunah nahi mitaya jata... Tauba to har haal mein faida deti hai...

Maulana Muhammad Manzoor Nomani is hadees ke baare mein farmate hain ke:

Tauba karne se banda Allah Tabarak-wa-Ta'ala ka mehboob ban jata hai... Aur uske gunahon ke daagh ko bhi umooman mita diya jata hai...

Naik Amal Gunah Ko Mita Deta Hai

8. Hazrat Ibn Masood (R.A) raavi hain ke aik shakhs bargah-e-nabuwat mein hazir ho kar arz karne laga ke:

Main ne aik baagh mein aik aurat ko paya to us se bos-o-kinaar waghaira sab kuch kiya... Albatta mujami'at nahi ki... Aap (S.A.W) ne chand lamhaat ke liye sukoot farmaya: Is waqt yeh ayat nazil hui...

Aqimis-Salata Tarafay-in-Nahari Wa Zulafan Minal-Lail (Hud: 114)

"Aur aap namaz ki pabandi rakhiye din ke donon siron par aur raat ke kuch hisson par..."

Hasil yeh hai ke raza-e-khudawandi ke liye din ke donon janibon mein namaz ada karo... Ya'ni namaz-e-Fajr, Zuhr aur Asr aur raat ke kuch hisson mein ya'ni Maghrib aur Isha ki namaz parho...

"Innal Hasanati Yuzhibnas-Sayyi-aat" (Hud: 114)

"Beshak naik kaam mita dete hain bure kaamon ko..."

Ya'ni panj-gana namazen un gunahon ka kaffara ban jati hain... Jo un ke mabain (darmiyan) hote hain masiwai kabair ke... (Tanbih-ul-Ghafileen)

Tauba Ka Darwaza

9. Hazrat Safwan bin Assal Al-Muradi (R.A) Huzoor (S.A.W) ka irshad-e-mubarak naqal karte hain ke:

Janib-e-Maghrib aik darwaza hai jise Allah Ta'ala ne tauba ke liye banaya hai... Us ka arz sattar (70) saal ya chalis (40) saal ki musafat ke barabar hai... Jab sooraj maghrib ki taraf se tuloo kare ga yeh darwaza us waqt tak khula rahe ga... Murad yeh hai ke Qiyamat tak yeh darwaza khula rahe ga... (Tanbih-ul-Ghafileen)

Wisal Paane Ki Sab Se Behtar Soorat

10. Hazrat Thawban (R.A) se riwayat hai ke Rasool Allah (S.A.W) ne farmaya:

Jis shakhs ne Allah Tabarak-wa-Ta'ala se is halat mein mulaqat ki ke us ne kisi ko duniya mein Allah Tabarak-wa-Ta'ala ka shareek na banaya ho... Aur us par pahaad ke barabar bhi gunah hon to Allah Tabarak-wa-Ta'ala us ki maghfirat farma deta hai... (Baihaqi)

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Gunahon Ka Samandar

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Gunahon Par Nadamat Alamat-e-Momin Hai

Hadees mein marwi hai:

11. Momin ibtila mein padne wala aur tauba karne wala hota hai...

Aik doosri hadees mein hai ke:

12. Momin 'wah' (afsos kunaan) aur talafi karne wala hota hai... Un mein se behtar who hai jo apne raq'a (tauba) par wafat paye... Ya'ni gunahon par afsos karne wala aur tauba-o-istighfar ke saath talafi karne wala hota hai... (Qoot-ul-Quloob Jild 2)

Poshida Gunah Ki Tauba Poshida Aur Alania Gunah Ki Tauba Alania Ki Jaye

13. Hazrat Muaz bin Jabal (R.A) ne bayan kiya ke main ne arz kiya Ya Rasool Allah (S.A.W) mujhe khaas nasihat farmaiye...

Aap (S.A.W) ne farmaya ke:

"Tum apni istita'at ke ba-qadr Allah Tabarak-wa-Ta'ala se darne ko lazim pakad lo... Aur har pathar aur har darakht ke nazdeek Allah Tabarak-wa-Ta'ala ko yaad karo... Aur jo koi gunah kar betho to us ke liye naye sire se tauba karo... Poshida gunah ki tauba poshida taur par aur alania ki tauba alania taur par karo..." (Tabarani)

Gunah Ke Baad Neki Karo Ta Ke Gunah Ka Kaffara Ho Jaye

14. An Abi Zarrin Wa Muazibni Jabalin (Radhiyallahu Anhuma) An Rasoolillahi (Sallallahu Alaihi Wasallam) Qala Ittaqillaha Haithuma Kunta Wa Atbi'is-Sayyiatal-Hasanata Tamhuha Wa Khaliqin-Nasa Bi-Khuluqin Hasan.

(Rawahut-Tirmidhi Wa Qala Hasan Kama Fit-Targheeb Safha 901 Jild 3)

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Gunahon Ka Samandar

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Hazrat Abu Zar aur Hazrat Muaz bin Jabal (R.A) se riwayat hai ke Huzoor-e-Aqdas (S.A.W) ne irshad farmaya ke Allah Tabarak-wa-Ta'ala se dar tu jahan kahin bhi ho aur burai ke baad neki kar, yeh neki us burai ko mita de gi... Aur tu logon se ache akhlaq ke saath pesh aa. (Tirmidhi)

Is hadees mein teen baatein irshad farmai hain... Un mein se aik yeh bhi hai ke jab koi gunah ho jaye to us ke baad neki karle. Yeh neki gunah ki maghfirat aur kaffara ka ba'is hogi... Quran Majeed mein irshad hai ke:

"Innal Hasanati Yuzhibnas Sayyiaat"

Ya'ni bila-shuba nekiyan gunahon ko khatam kar deti hain.

Yeh bhi Allah Tabarak-wa-Ta'ala ka bohat bada inaam hai ke nekiyon ke zariye gunah ma'af hote rehte hain... Muta'addid ahadees mein yeh mazmoon warid hua hai ke jab koi momin banda wuzu karta hai to us ki aankhon se aur haathon se aur paaon se aur chehre se aur sar se aur kaanon se gunah jhar jate hain... (Sahih Muslim, Muwatta Malik waghaira bahawala Ma'arif-ul-Hadees)

"Ma Asarra Manistaghfara Wa In Ada Fil-Yaumi Sab'eena Marrah. Kullukum Khatta'un Wa Khairul Khatta'eenat-Tawwaboon"

Ya'ni jis shakhs ne gunah ke baad tauba kar li... Who gunah par hat-dharmi karne walon mein se nahi... Gunahgar to sab hain... Magar un mein ache gunahgar who hain jo gunahon se tauba karte rehte hain... (Tafseel-ut-Tauba Safha 20)

Behtareen Khata-Kaar Kaun

15. "Kullu Bani Adama Khatta'un Wa Khairul Khatta'eenat-Tawwaboon"

Tamam Bani Adam khata-kaar hain... Aur behtareen khata-kaar wohi hain jo tauba karne wale hain. (Tirmidhi)

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‘Khatta’ mubalgha ka seegha hai… Ma’ni bohat ziyada ghalti karne wala… ‘Khati’ (s) khata wa akhta ma’ni ghalti karna. ‘At-Tawwaboon’ yeh bhi mubalgha ka seegha hai… Taba (n) tauban taubatan gunah chor kar Allah Tabarak-wa-Ta’ala ki taraf mutawajjah hona… Qala Ta’ala Innahu Kana Tawwaba.

Tashreeh: Hazrat Maulana Muhammad Manzoor Nomani Sahib is hadees ki sharah karte hue farmate hain:

Ambiya (A.S) ke siwa khata o laghzish to goya aadmi ki sarisht mein hai… Bani Adam ka koi fard (Ambiya ke siwa) is se mustaghni nahi… Magar Bani Adam mein se who bande bohat hi khush-naseeb hain jo gunah ho jane ke baad nadim ho kar apne Maalik ki taraf rujoo karte hain…

Kaash Main Is Se Gunah Hi Na Karwata

Imam Ghazali (R.A) farmate hain ke:

Banda baaz auqaat gunah karta hai magar us par nadim rehta hai… Us ke baad us ke liye jab jannat ka faisla hoga to us waqt shaitan kahe ga ke kaash ke main is ko gunah mein mubtila hi na karta…

Bahar-haal insan se jab gunah ho jaye to foran Allah se rujoo kar lena chahiye… Allah Tabarak-wa-Ta’ala bhi us ko ma’af farma dete hain… Yeh tauba us ke tamam gunahon ko mehav (khatam) karwa de gi… Aur yeh aisa ho jaye ga goya us ne gunah kiya hi na ho… Kabhi us se us ke gunah ke daagh ko mitaya to nahi jaye ga… Magar sawab to har haal mein milta hi hai… Insan ko apne gunahon ki bakhshish maangte rehna chahiye.

Umayya bin As-Salt ka sher:

In Taghfirillāhumma Taghfir Jamman – Wa Ayyu Abdin Laka La Alamma

Agar bakhshe to aye Ilahi tu hi bade bade gunahon ko bakhsh de… Aur kaunsa banda aisa hai jis ne chote gunah bhi na kiye hon.

Abdullah ibn Salam (R.A) farmate hain ke jab banda aik lamha bhi nadim hota hai to palak jhapakne se jaldi us ke gunahon ko ma’af kar diya jata hai.

Zalim abhi hai fursat-e-tauba na der kar

Who bhi gira nahi jo gira phir sambhal gaya

(Rauzat-ut-Talibeen)

Banda ke Peer-o-Murshid ne is hadees ki tashreeh karte hue farmaya:

'Khatta' ke ma'ni 'Kaseer-ul-Khata' hai. Aur Huzoor farmate hain har insan kaseer-ul-khata hai... Aur behtareen khata-kaar who hain jo 'Kaseer-ut-Tauba' hain...

Hazrat Maulana Mufti Taqi Usmani Sahib Damat Barakatuhum is hadees ki sharah bayan karte hue farmate hain...

Arabi mein "Khatta" us shakhs ko kehte hain jo bohat ziyada ghaltiyan kare... Aur jo mamooli ghalti kare us ko Arabi mein "Khati" kehte hain. Ya'ni ghalti karne wala. Aur "Khatta" ke ma'ni hain bohat ziyada ghalti karne wala...

Lekin saath mein yeh bhi farmaya ke:

Khata-kaaron mein se sab se behtar khata-kaar who hai jo tauba bhi bohat karta hai.

Is hadees mein ishara is baat ki taraf kar diya ke duniya ke andar tum se gunah bhi hon ge, daiye bhi paida hon ge... Lekin un ke aage dat jane ki koshish karo... Aur us ke aage jaldi se hathyar mat dala karo aur agar kabhi gunah ho jaye to phir maayus hone ke bajaye hamare huzoor hazir ho kar tauba kar liya karo. Yahan bhi "Tawwab" ka seegha istimal kiya... "Taaib" nahi kaha... Is liye ke "Taaib" ke ma'ni hain tauba karne wala aur "Tawwab" ke ma'ni hain "Bohat tauba karne wala". Matlab yeh hai ke sirf aik martaba tauba kar lena kaafi nahi, balkeh har martaba jab bhi gunah ho jaye to Allah Tabarak-wa-Ta'ala ke huzoor tauba karte raho...

...raho. Aur jab kasrat se tauba karo ge to phir Insha'Allah shaitan ka dao nahi chale ga aur shaitan se hifazat rahe gi. (Islahi Khutbaat)

Gunahon Ki Siyahi Ko Mitane Ka Nuskha

16. Hazrat Abu Huraira (R.A) farmate hain ke Rasool Allah (S.A.W) ne farmaya:

Momin banda jab koi gunah karta hai to us ke natija mein us ke dil par aik siyah nuqta lag jata hai. Phir agar us ne us gunah se tauba ki... Aur Allah Tabarak-wa-Ta'ala ke huzoor mein

ma’afi aur bakhshish ki iltija-o-istida ki to who siyah nuqta zail ho kar qalb saaf ho jata hai... Aur agar us ne gunah ke baad tauba-o-istighfar ke bajaye mazeed gunah kiye... Aur gunahon ki wadi mein qadam barhaye to dil ki who siyahi aur barh jati hai yahan tak ke qalb par cha jati hai. Aap ne farmaya ke yehi who zang aur siyahi hai jis ka Allah Tabarak-wa-Ta’ala ne is ayat mein zikar farmaya hai:

“Kalla Bal Rana Ala Quloobihim Ma Kanoo Yaksiboon” (Mutaffifin)

(Musnad, Jame Tirmidhi, Sunan Ibn Majah bahawala Ma’arif-ul-Hadees)

Parwana-e-Rehmat

17. Huzoor (S.A.W) ne farmaya ke makhlooq ke paida hone se char hazaar baras pehle Arsh ke charon taraf yeh likh diya gaya hai:

“Wa Inni La-Ghaffarun Liman Taba Wa Amana Wa Amila Salihan Summahtada” (Taha)

“Aur main aise logon ke liye bada bakhshne wala hoon... Jo tauba kar lein aur iman le aayen... Aur naik amal karein. Phir us par qaim rahein.” (Tanbih-ul-Ghafileen)

Gunahon Par Istighfar Karne Ka Sila

18. Jis ne har gunah par istighfar kiya to us ne gunah par israr nahi kiya hai... Agarche us ne din mein sattar (70) baar us gunah ko kiya ho... (Tirmidhi)

Shaitan Ko Maayus Karne Ka Nuskha

19. Kisi shakhs ne Huzoor (S.A.W) se arz kiya main gunah karta hoon, to Aap ne farmaya: Istighfar kar lo.

Us ne kaha: Main phir gunah karta hoon...

Aap (S.A.W) ne farmaya: Phir istighfar kar lo.

Us ne kaha: Main phir gunah karta hoon.

Aap ne farmaya: Phir istighfar karte jao... Hatta ke shaitan maayus ho kar tumhein chor de... (Iman Ki Shakhein)

Gunah Kab Tak Nahi Likha Jata

20. Hazrat Hassan bin Atiya (R.A) farmate hain...

Aik majlis mein aik muzakra hua... Jis mein Hazrat Makhool (R.A) aur Hazrat Ibn Abi Zakariya (R.A) bhi maujood the jis mein yeh bayan hua ke jab insan koi gunah karta hai to teen pahar tak agar istighfar kar le to nahi likha jata, warna likh diya jata hai.

Hazrat Abu Umama (R.A) farmate hain ke Rasool Allah (S.A.W) ne irshad farmaya:

“Inna Sahibash-Shimali La-Yarfa’ul Qalama Sitta Sa’aatin Anil Abdil Muslimil Mukhti Fa-In Nadima Wastaghfarallaha Ta’ala Minha Alqaha Anhu Wa Illa Katabaha Wahidatan”

“Bahein haath wala (farishta) khata-kaar musalman banda se cheh (6) pahar tak apna qalam roke rakhta hai...

...Agar to who apne gunah par sharminda ho... Aur Allah Tabarak-wa-Ta’ala se us ka istighfar karle to who (farishta) uska gunah us se hata deta hai... Warna sirf aik gunah likh deta hai.”

Jawani Ki Tauba Allah Ta’ala Ko Pasand Hai

21. “Ma Min Shai’in Ahabbu Ilallahi Minash-Shabbit-Ta’ib”

“Allah Tabarak-wa-Ta’ala ko naujawan ki tauba se barh kar (kainat ki) koi cheez bhi ziyada mehboob nahi hai.” (Ad-Dailami)

Gunahgar Se Allah Ta’ala Ka Khitab

Aur baaz kutub-e-munzila mein hai ke Allah Tabarak-wa-Ta’ala farmate hain:

Aye mere bande! Kab tak to meri nafarmani mein data rahe ga... Jab ke main ne tujhe rizq bhi diya aur ehsan bhi kiya.

Kya main ne tujhe apne haath se paida nahi kiya?

Kya main ne tujh mein apni rooh nahi phoonki?

Kya tu nahi janta jis ne meri itaa’at ki main ne us se kya muamla kiya... Aur jis ne nafarmani ki us ko kaise pakda?

Tujhe haya nahi aati... Sakhtiyon mein to mujhe yaad karta hai... Aur dhale auqaat mein bhula deta hai... Teri basirat ki aankh ko khwahish-e-nafsani ne andha kar diya... Phir musibat ke waqt meri taraf kyun lalchata hai?... Yeh to us ka haal hai jis par nasihat koi asar nahi karti. Pas yeh susti kab tak hai?

Agar tu gunahon se tauba karle to main teri sab khwahishat poori karoon ga.

Aise ghar ko tark kar de jis ka ujla pan (haqeeqat mein) maila hai... Aur us...

...ki is mein jhooti khwahishat hain. Kam darja walon ke haath tu ne meri mulaqat ko bech dala... Jab ke wajood mein mera koi sani nahi hai. Is waqt tera kya jawab hoga jab tere khilaf tere a'zaa (limbs) gawahi dein ge jis ko tu sunta aur dekhta hoga. (Soo'on Ka Samandar)

Gunahgar Ke Gunah Par Char Gawah Aur Un Charon Gawahon Se Gunah Bhula Dene Ka Nuskha

Banda ke Peer-o-Murshid ne farmaya ke insan se zindagi mein jo gunah hote hain us par char gawah ban jate hain... Aur charon gawahon ko Quran Pak ki nass-e-qata'I se sabit kar diya gaya.

Pehla Gawah: "Yauma-izin Tuhaddisu Akhbaraha" (Zilzal)

Aik gawah to zameen hai jis par gunah hote hain.

Doosra Gawah: "Al-Yauma Nakhtimu Ala Afwahihim Wa Tukallimuna Aidihim Wa Tash-hadu Arjuluhum Bima Kanoo Yaksiboon" (Yasin)

Jin a'zaa se gunah sadir hota hai who shahid bante hain.

Teesra Gawah: "Wa Izas-Suhufu Nushirat"

Chotha Gawah: "Kiraman Katibeen Ya'lamoona Ma Taf'aloon"

Allah Tabarak-wa-Ta'ala ne hum ko aik nuskha bhi bata diya ke agar tum gunah kar chuke... Aur char char gawah us gunah par tumhare khilaf muqarrar ho chuke to ab tumhari bigdi kaise bane gi... Huzoor (S.A.W) ne hamari bigdi ke charon gawahon ko khatam karne ke liye Allah Tabarak-wa-Ta'ala ki taraf se aik chemical ata farma diya. Allah Tabarak-wa-Ta'ala ne apne Nabi ke zariye bandon ko aik aisa powder de diya ke agar who gunahon par chidak diya jaye to gunahon ka pata hi nahi chalta ke kahan gaye... Sab gawah khatam saari reel saaf. Who kya hai?

Tauba Ki Barkat Se Farishton Se Bhi Gunah Bhula Diya Jata Hai

22. Hazrat Thanvi (R.A) ne “At-Tasharruf Fi Ahadith-it-Tasawwuf” mein yeh hadees naqal farmai hai:

“Iza Tabal Abdu Ansallahul Hafazata Zunoobahu Wa Ansa Zalika Jawarihahu Wa Ma’alimahu Minal Arzi Hatta Yalqallaha Wa Laisa Alaihi Shahidun Minallahi Bi-Zanbin”

“Jab banda tauba kar leta hai to Allah Tabarak-wa-Ta’ala us ke gunah malaika (Kiraman Katibeen) ko bhi bhula deta hai... Aur jin a’zaa se gunah hua tha un a’zaa se bhi bhula deta hai... Aur jahan jahan zameen par gunah hue the zameen ke nishanat bhi mita deta hai... Yahan tak ke who shakhs Qiyamat ke din Allah Tabarak-wa-Ta’ala se is haal mein mile ga ke uske gunah par koi gawahi dene wala na hoga.”

Hazrat Thanvi Rahmatullah Alaih is hadees ko naqal kar ke farmate hain ke:

(Jami-ul-Ghairat Safha 2)

Allah Tabarak-wa-Ta’ala ne hamare gunahon ko mitane ke liye malaika ko bhi istimal nahi kiya... Balkeh apni taraf nisbat farmai ke “Ansallah” ya’ni Allah bhula de ga... Is ka raaz kya hai? Ta ke farishte Qiyamat ke din ta’na na de sakein ke tum the to nalaiq magar hum ne tumhari khataon ko mita diya tha... Farishton ke ehsan se apne bandon ko bacha liya aur apne ghulamon ki aabroo rakh li...

Main nahi kehta ke meri ibadat ko aap qabool farmayen bas yeh chahta hoon ke mere gunahon par ma’afi ka qalam pher dijiye... Mere gunahon ko mehav (mitana) farma dijiye... Gunahon ki file ghaib farma... (Aizan)

Shaan-e-Maghfirat Par Aik Ajeeb Hadees

23. Aap (S.A.W) farmate hain:

“Ya Man La Tazurruhuz-Zunoob”

“Aye who zaat ke hamare gunahon se jis ko koi nuqsan nahi pohanchta...”

Jo shakhs sooraj ki taraf thookta hai to us ka thook us ke hi munh par girta hai... Allah Tabarak-wa-Ta'ala to badi shaan wala hai us ko koi nuqsan nahi pohancha sakta... Gunahon se hum ko hi nuqsan pohanchta hai...

Lehaza Sarwar-e-Aalam apni ummat ko sikha rahe hain ke yun kaho:

"Man La Tazurruhuz-Zunoob"

Aye who zaat ke hamare gunahon se jis ko kuch nuqsan nahi pohanchta...

"Wa La Tanqusuhul-Maghfirah"

Aur bandon ko ma'af karne se us ki maghfirat kuch kam nahi hoti... Us ke khazan-e-maghfirat mein koi kami nahi aati...

"Faghfir Li Ma La Yazurruka"

To mere un gunahon ko aap ma'af kar dijiye jin se aap ko koi nuqsan nahi pohancha...

Hum log to doosron ko ma'af karne mein is liye der karte hain ke hum ko nuqsan pohanchta hai yeh daleel us ke andar poshida hai...

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Gunahon Ka Samandar

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"Wa Hab Li Ma La Yanqusuka"

"Jis cheez ke dene se aap ke khazane mein kami nahi aati who maghfirat ka khazana hum ko de dijiye."

24. "At-Ta'ibu Habibullah" (Ad-Deen-ul-Uloom)

Tauba karne wala Allah Tabarak-wa-Ta'ala ka dost hai...

25. Aik hadees mein aata hai "Ka-yaumi Waladathu Ummuhu" tauba karne ki wajah se banda aisa ho jata hai ke goya ke us ki maa ne aaj hi us ko jana hai...

26. Aik aur hadees mein aata hai ke tauba ke baad Allah Tabarak-wa-Ta'ala bande ke gunahon ko bilkul mita dete hain... Yahan tak ke Qiyamat ke din us ke gunahon par koi gawahi dene wala nahi hoga...

(Rauzat-ut-Talibeen)

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Dars-e-Istighfar Ahadees Ki Roshni Mein

1. “An Abi Salamata Bin Abdir-Rahmani Qala Qala Abu Hurairata (Radhiyallahu Anhu) Qala Sami’tun-Nabiyya (Sallallahu Alaihi Wasallam) Yaqoolu Wallahi Inni La-Astaghfirullaha Wa Atoobu Ilaihi Fil-Yaumi Aksara Min Sab’eena Marrah”

(Sahih Al-Bukhari Bab Istighfarin-Nabi Sallallahu Alaihi Wasallam Fil-Yaumi Wal-Lailah)

Abu Salamah bin Abdur-Rahman se marwi hai ke Hazrat Abu Huraira (R.A) ne farmaya ke main ne Huzoor (S.A.W) ko yeh farmate hue suna ke Allah ki qasam main rozana sattar (70) martaba se bhi ziyada tauba istighfar karta hoon...

Hazrat Gangohi Ki Tehqiq Ke Huzoor (S.A.W) Ka Istighfar Kin Umoor Se Tha

Hazrat Gangohi (R.A) se kisi ne daryaft kiya ke:

Hazrat! Huzoor (S.A.W) ka maghfirat chahna kis baat se tha ke Aap ki zaat mubarka to masoom thi?

Hazrat Gangohi (R.A) ne farmaya ke:

Baat yeh hai ke qurb ke darjaat hote hain jin ki hadd nahi hai... Na nabuwat ke darjaat-e-qurb khatam hote hain na wilayat ke... Pas Huzoor (S.A.W) ka istighfar farmana kisi ma’siyat (gunah) se na tha... Balkeh Aap ko jo taraqqi darjaat-e-qurb mein ata hoti thi to ma-sabaq (pichle darjay) ke aitbar se istighfar farmate the... Ya’ni qurb ka ma-sabaq ka darja ma-baad (agle) ke darja se kamtar maloom hota tha... Aur khayal hota tha ke ab tak koi cheez qurb ke is darja-e-aali par pohanchne mein maane (rukawat) thi... Pas Aap us cheez ko ‘Zamb’ (gunah) ta’beer farma kar istighfar farmate the... Yeh hazraat maghz-e-deen jante hain...

Sattar (70) Martaba Istighfar Karne Ka Inaam

2. Hazrat Anas (R.A) se marwi hai unhon ne farmaya ke:

Hum Rasool Allah (S.A.W) ke saath aik safar mein the. Aap ne hamein irshad farmaya ke Allah Tabarak-wa-Ta’ala ke huzoor istighfar karo to hum ne istighfar kiya... Aap ne farmaya

ke poora sattar (70) martaba istighfar karo to hum ne sattar martaba istighfar kiya phir Aap ne irshad farmaya ke koi Allah Tabarak-wa-Ta'ala ka banda mard ho ya aurat aisa nahi ke who din mein sattar martaba istighfar kare... Magar yeh ke Allah us ke saat sau (700) gunah ma'af farma dete hain... Aur na-murad ho gaya who shakhs mard ho ya aurat jis ne din mein saat sau se bhi ziyada gunah kar liye...

(Tarikh Baghdad Jild 6 Safha 392... Wa Akhrajahu Abu Dawood...)

Istighfar Har Gham Ka Ilaaj Hai

3. Hazrat Ibn-e-Abbas (R.A) se marwi hai ke Rasool Allah (S.A.W) ne irshad farmaya:

"Man Lazimal-Istighfara Ja'alallahu Lahu Min Kulli Zaiqin Makhrajan Wa Min Kulli Hammin Farajan Wa Razaqahu Min Haisu La Yahtasib"

Ya'ni jis shakhs ne istighfar ko lazim pakad liya to Allah Tabarak-wa-Ta'ala us ke liye har tangi se farakhi aur har gham se chutkare ki shakal paida farma dein ge... Aur us ko aisi jagah se rizq inayat farmayen ge jahan se us ko wahm-o-guman bhi nahi hoga...

(Rawahu Abu Dawood)

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Din Mein 100 Martaba Istighfar Karne Ki Targheeb

4. Hazrat Huzaifa bin Yaman (R.A) se marwi hai ke:

Main ne Nabi (S.A.W) se apni bad-zabani ki shikayat ki... To Aap (S.A.W) ne farmaya ke tu ne istighfar ko bhula diya hai? Main din raat mein Allah Tabarak-wa-Ta'ala ke saamne sau (100) martaba istighfar karta hoon...

(Rawahu An-Nasai... Musnad Ahmad...)

Samandar Ke Barabar Gunahon Ki Ma'afi Ka Nuskha

5. Hazrat Abu Saeed Khudri (R.A) se marwi hai ke Rasool Allah (S.A.W) ne farmaya:

Jo shakhs istighfar ke yeh kalamat:

"Astaghfirullah-allazi La Ilaha Illa Huwal-Hayyul-Qayyumu Wa Atoobu Ilaih"

Kahe ga Allah Tabarak-wa-Ta'ala us ke tamam gunah ma'af kar de ga... Agarche who samandar ke jhaag ke barabar kyun na hon...

(Al-Mustadrak... Majma-uz-Zawaid...)

Istighfar Karne Wala Sahib-e-Israr Nahi Hai

6. Hazrat Abu Bakr Siddiq (R.A) se riwayat hai ke Rasool Allah (S.A.W) ne irshad farmaya:

“Wa Ma Asarra Manistaghfara, Wa In Ada Fil-Yaumi Sab’eena Marrah”

Ya’ni istighfar karne wala momin banda Allah Tabarak-wa-Ta’ala ke nazdeek gunah par israr karne wala shumar nahi hota... Agarche who din mein sattar martaba bhi gunah karle...

(Jahan-e-Mazhab)

Jaan Boojh Kar Gunah Kar Ke Istighfar Karna Yeh Shaitani Dhoka Hai

7. Allah Tabarak-wa-Ta’ala ne Hazrat Dawood (A.S) ki taraf wahi farmai...

Aye Dawood! Bani Israil se keh do ke tum raat ke waqt gunah mein pad kar mera muqabla karte ho aur din ko istighfar kar ke mujhe dhoka dete ho aur gunah se bilkul nahi rukte... Goya tumhara muqabla aise shakhs se hai jo tumhare makar aur chalaki se waqif nahi...

Taaib Se Allah Ta’ala Kitni Mohabbat Karte Hain?

Mere azizon! Allah Tabarak-wa-Ta’ala us insan se be-inteha mohabbat karte hain... Is baat par Kalamullah aur ahadees shahid hain... Quran mein Allah Tabarak-wa-Ta’ala ne jagah jagah bandon ko apna mehboob banane ke liye tauba ki targheeb di kyunke gunahon ki kasrat ki wajah se bande ke dil mein Allah Tabarak-wa-Ta’ala se aik wahshat si paida ho jati hai... Aur Allah Tabarak-wa-Ta’ala ki azmat-o-mohabbat ghat-ti chali jati hai... Is wajah se Quran mein kasrat se Allah Tabarak-wa-Ta’ala ne bandon ko apna banane ke liye tauba karne ki targheeb di. Isi liye aik jagah irshad-e-bari hai:

“Innallaha Yuhibbut-Tawwabeen”

“Beshak Allah Ta’ala tauba karne walon se mohabbat karte hain...”

Murshidi Hazrat Wala ne irshad farmaya ke:

Allah Tabarak-wa-Ta’ala ne Kalamullah mein “Innallaha Yuhibbut-Tawwabeen” muzare se nazil farmaya aur muzare mein do zamana hota hai... Haal aur Mustaqbil... To tarjuma yeh hua ke Allah Tabarak-wa-Ta’ala farma rahe hain ke hum apne bandon ki tauba ko qabool

farmate hain maujooda halat mein bhi aur agar aainda bhi tum se koi khata ho jaye gi to hum tumhari tauba qabool kar ke tumhein ma'af kar dein ge... Aur sirf ma'af hi nahi karein ge mehboob bhi...

...bana lein ge aur tumhein apne daira-e-mehboobiyat se kharij nahi hone dein ge.

Is ayat mein Allah Tabarak-wa-Ta'ala apne bandon ke haal aur mustaqbil donon ke tahaffuz ki do zamanat de rahe hain ke tauba ki barkat se haalan-wa-istiqbalan "Hum tum se pyar karein ge. Hum aik dafa jis se pyar karte hain hamesha ke liye pyar karte hain... Hum be-wafaon se pyar hi nahi karte kyunke hamein mustaqbil ka bhi ilm hai ke kaun aainda hum se be-wafai kare ga aur kaun ba-wafa rahe ga... Hum pyar usi ko karte hain jo hamesha ba-wafa rehta hai... Ya agar kabhi ba-wajah bashriyat ke us ki wafadari mein koi kamzori bhi aaye gi aur us se koi khata bhi ho jaye gi to who phir tauba kar ke ba-wafa ho jaye ga..."

Tauba karne wala Allah Tabarak-wa-Ta'ala ke daira-e-mehboobiyat se kharij nahi hota... Aur yeh baat duniya ki har mohabbat ke mushahidat mein bhi maujood hai jaise bacha maa ki chhati par pakhana pher deta hai to kya maa us ko dho kar phir pyar nahi karti? Aur kya phir who dobara pakhana nahi pherta? Maa ko yaqeen hota hai ke yeh phir phere ga magar who apni shafqat se nahi phirti... Halankeh yaqeen se janti hai ke yeh hagta rahe ga magar mohabbat ki wajah se azm rakhti hai ke main dhoti rahoon gi... Kya Allah Tabarak ki mohabbat maa ki mohabbat se kam hai? Maaon ko mohabbat karna to unhon ne hi sikhaya hai...

(Mawahib-e-Rabbaniyah)

"Qoot-ul-Quloob" ke muallif Abu Talib Makki (R.A) mazkoora bala ayat ki tashreeh mein likhte hain ke jo log shahwat se hat kar Khuda ki taraf jate hain... Aur us ki khatir ghalat baton se paak rehte hain Allah Tabarak-wa-Ta'ala un ko mehboob rakhta hai. (Qoot-ul-Quloob)

Aik hadees mein aata hai:

"At-Ta'ibu Habibullah" Tauba karne wala Allah ka dost hai...

Aik aur hadees mein aata hai Allah Tabarak-wa-Ta’ala ko jawani mein tauba karne se ziyada koi cheez mehboob nahi hai... (Khutbat-e-Akabir Jild 3)

Bandon Ki Tauba Se Allah Kitna Khush Hote Hain?

Aik aur hadees mein aata hai ke Hazrat Anas (R.A) se riwayat hai ke:

Allah Tabarak-wa-Ta’ala apne bande ki tauba se jis waqt who tauba karta hai us halat se bhi ziyada khush hote hain ke tum mein se kisi ki oontni gum ho jave aur who jungle mein ho aur us oontni par us ke khane peene ka saman ho aur who maayus ho kar kisi darakht ke neeche lait jave ke us ki oontni us ke paas aa gayi aur who khushi se keh pade:

“Allahumma Anta Abdi Wa Ana Rabbuk”

“Aye Allah tu mera banda aur main tera rab...”

Ya’ni aqal us waqt ghalba-e-musarrat se maghloob ho gayi... Is se bhi ziyada khushi Haq Ta’ala ko hoti hai jab banda nafs-o-shaitan ke chakkar mein gunahon mein phans kar Allah Tabarak-wa-Ta’ala se door ho jata hai... Phir who tauba kar ke Allah Tabarak-wa-Ta’ala ke huzoor mein aa khada hota hai... To Allah Tabarak-wa-Ta’ala ko kitni khushi hoti hai who is hadees ke mazmoon se andaza kijiye aur yeh bhi aik samjhane ka unwaan hai warna is se bhi kahin ziyada who khush hote hain...

Qurban jaiye aise Kareem aur Raheem Maalik par ke apne ghulamon ke saath is qadar ta’alluq aur mohabbat rakhte hain.

Gunahgar Shaitan Ki Jaal Se Maayus Na Hon

Banda ke Peer-o-Murshid ne is hadees ki sharah bayan karte hue farmaya ke:

(Ma’arif-ul-Hadees)

Baaz gunahgaron ko shaitan behkata hai... Maayus karta hai ke tum se Allah Tabarak-wa-Ta’ala...

...kaise mohabbat kare ga ke tum ne to dhanda bana rakha hai gunah ka aur dhanda bhi kaisa jo kabhi manda nahi hota to kaisa banda hai tu?

Is ka jawab Sarwar-e-Do-Aalam (S.A.W) ne diya ke:

“Innallaha Yuhibbul-Abdal Mu’minal-Muftanat-Tawwab”

“Allah Tabarak-wa-Ta’ala mehboob rakhta hai aur aainda bhi mehboob rakhe ga us banda ko jo momin hai aur kaisa momin hai? ‘Al-Muftan’ jis se baar baar gunah ho jata hai fitna-e-gunah mein baar baar mubtila hota hai… Magar aik khoobi us mein aisi hai jo sabab hai us ki mehboobiyat ka aur who us ki final report hai… Who kya hai? ‘At-Tawwab’ who bohat ziyada tauba karne wala bhi hai… Allah Tabarak-wa-Ta’ala se ro ro kar ma’afi maangta hai… Gunah kar ke khush nahi hota pachhtata hai ke aah main ne kyun Allah Tabarak-wa-Ta’ala ko naraz kiya is liye nadim ho kar dil ki gehrai se tauba karta hai… Aur tauba ki char sharton ke saath tauba karta hai…”

Tauba Se Mehboobiyat Ki Aik Ajeeb Tamseel

Mehboob-e-Khuda gunah se foran bhaag jata hai, gunah se alaihda ho kar foran tauba karta hai agarche baar baar fitna mein mubtila hota hai lekin tauba-e-sadiqa ki barkat se yeh bhi Allah Tabarak-wa-Ta’ala ka mehboob hai…

Yeh batao agar maa ke seena par chota bacha pakhana pher de to kya amma aise chaqu se zibah kar deti hai ya nehla dhula kar phir pyar karti hai… Naya kapda pehnati hai ya nahi? To Allah Tabarak-wa-Ta’ala bhi aise bandon ko taqwa ka naya naya libas pehnate rehte hain Allah Tabarak-wa-Ta’ala ke haan libas ki kami nahi hai… Maa to thak sakti hai ke ab mere paas chaddi nahi hai pampers bhi nahi hain… Ab tujhe kya pehnaoon lekin Allah Tabarak-wa-Ta’ala nahi thakte… Taqwa ke be-shumar libas un ke paas hain… Jab banda ne tauba ki ke Aye Allah mujh se…

…ghalti ho gayi ma’af kar dijiye… Is haram maza se main sakht nadim-o-sharminda ho kar ma’afi chahta hoon to Allah Tabarak-wa-Ta’ala foran ma’af farma dete hain…

Nadamat Ke Aansuon Ki Karamat

Allah Tabarak-wa-Ta’ala ‘Tawwab’ hain, kaseer-ut-tauba hain is liye jo taaib bohat ziyada rote hain bohat ziyada Allah Tabarak-wa-Ta’ala se ma’afi maangte hain… Un ke yeh aansu Allah Tabarak-wa-Ta’ala ke khazane mein jama ho jate hain… Aisa banda kabhi raigaan nahi hoga Insha’Allah… Chahey shaitan-o-nafs us ko gunahon ke jungle mein Allah Tabarak-wa-Ta’ala se kitne hi door le jayen… Lekin who jo pehle Allah Tabarak-wa-Ta’ala se roya tha ke Aye Allah meri hifazat karna… Gunahon se mujhe zaya na hone dena us ke who sabqa aansu Allah Tabarak-wa-Ta’ala ki bargah mein mehfooz the… Allah Tabarak-wa-Ta’ala nadamat ke un aansuon ko raigaan nahi karta… Phir un aansuon ki wajah se Allah Tabarak-wa-Ta’ala ki rehmat apne banda ko talash karti hai ke Aye farishto mera banda mujh se

bohat door ho gaya... Tum ja ke phir us ke dil mein taufiq dalo ke tauba kar ke phir mere paas aa jaye...

Lehaza jo log rote hain ke Allah Tabarak-wa-Ta'ala hamein apni hifazat mein rakhna... Hamein zaya na hone dena khatma hamara iman par karna aur hamare gunahon ko ma'af kar dijiye... Aise rone wale bande zaya nahi hote... Insha'Allah un ka khatma kharab nahi hoga jis ka khatma kharab hota hai us ko rone ki taufiq nahi milti!

Isi liye muhaddiseen ne likha hai ke Iblees ko kabhi bhi apne gunah par nadamat nahi hui...

(Umeed-e-Maghfirat)

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Gunahon Ka Samandar

Bab Number 4

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Tauba Ki Ahmiyat O Haqeeqat Par Aqwal-e-Sufiya

Malfooz Number 1: Abu Al-Qasim Al-Qushayri Rahmatullah Alaih ne likha hai:

Jab mureed sulook ka irada kare to use har qisam ki laghzish se tauba kar ke Allah ki taraf rujoo karna chahiye (aur yeh rujoo karna lazim ke darja mein hai).

Allah Wala Banne Ke Liye Pehla Qadam: Tauba

(Risala Qushayriyah)

Malfooz Number 2: Tauba karna aur Allah Tabarak-wa-Ta'ala ki taraf rujoo karwana mureedon ka pehla kaam hai, pehla qadam aur salik ki raah ka sira hai. Kisi aadmi ko is se maffar (bhagne ki jagah) nahi. Is liye ke paidaish se maut tak gunahon se paak rehna farishton ka kaam hai... aur tamam umar gunahon mein gharq rehna shaitan ka... jab ke nadim ho kar tauba karna aur ma'siyat ki raah chor kar shahrah-e-ibadat mein qadam dharna Adam (Alaihis Salam) aur un ki aulad ka kaam hai. Jis aadmi ne tauba kar ke pichle gunahon ki talafi kar li us ne Hazrat Adam (Alaihis Salam) se apni nisbat durust kar li... aur jis ne marte dam tak gunahon par israr kiya us ne shaitan se apni nisbat mazboot kar li...

Tauba Tamam Gunahon Par Wajib Hai

(Kimiya-e-Sa'adat)

Malfooz Number 3: Imam Maghribi Rahmatullah Alaih farmate hain ke “At-Taubatu Wajibatun Min Kulli Zambin” Tauba wajib hai tamam gunahon se.

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Gunahon Ka Samandar

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Tauba Ko Subah O Shaam Lazim Karlo

Malfooz Number 4: Hazrat Talq Bin Habib (R.A) farmate hain ke Allah Tabarak-wa-Ta’ala ke huqooq ko kama-haqqahu poora karna bande ke liye mumkin nahi hai is liye subah o shaam tauba kar liya karo.

Awam Aur Khawas Ki Tauba

Malfooz Number 5: Hazrat Zun-Noon Misri Rahmatullah Alaih farmate hain ke:

“Awam ki tauba gunahon se hoti hai aur khawas ki ghaflat se...”

Ya’ni ke awam ki pursish zahiri aamaal ke mutalliq hogi aur khawas ki pursish haqeeqat-e-haal par hogi kyunke jahan awam ghaflat mein khush hote hain khawas ke liye ghaflat hijab ban jati hai.

Tauba Allah Ki Taraf Se Hai

Malfooz Number 6: Hazrat Abu Hafs Haddad Rahmatullah Alaih farmate hain ke:

“Laisa Lil-Abdi Fit-Taubati Shai’un Liannat-Taubata Ilaihi La Minhu”

Tauba mein bande ko koi dakhal nahi kyunke yeh Haq Ta’ala ka atiya (gift) hai na ke bande ki taraf se.

(Qoot-ul-Quloob)

Jhoote Shakhs Ki Tauba

Malfooz Number 7: Zun-Noon Rahmatullah Alaih farmate hain:

Gunah se baaz aaye baghair tauba karna kazzab logon ki tauba hai. Neez Zun-Noon yeh bhi farmate hain ke tauba ki haqeeqat yeh hai ke zameen bawajood apni farakhi ke tumhare liye is qadar tang maloom ho ke tujhe qarar hasil na ho balkeh tumhara nafs bhi tumhare liye tang ho jaye jaisa ke Allah...

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Gunahon Ka Samandar

...Tabarak-wa-Ta'ala apni kitab mein farmata hai:

"Wa Zaqat Alaihim Anfusuhum Wa Zannu An-La Malja'a Minallahi Illa Ilaihi Summa Taba Alaihim Li-Yatooboo"

"Un ke nafs bhi un ke liye tang ho gaye... aur unhein yaqeen ho gaya ke Allah Tabarak-wa-Ta'ala se bhaag kar Allah Tabarak-wa-Ta'ala ke siwa kahin aur panah nahi mil sakti... Phir Allah Tabarak-wa-Ta'ala ne un ki tauba qabool kar li... ta ke who laut aayen."

Tauba Ki 3 Aqsam

Malfooz Number 8: Banda ke Peer-o-Murshid ne likha hai ke tauba ki teen aqsam hain:

Tauba ke mukhtalif darjaat hain taibeen ke ikhtilaf-e-maratib se... Pas awam ki tauba gunah par nadamat aur aainda ke liye gunah na karne ka irada hai... aur huqooq-e-ibad mein un ka haq ada karna hai mumkin soorat mein aur adum imkan ki soorat mein niyat-e-adaigi hai.

Aur khawas ki tauba batini makrooh aamaal aur ibadat ki kotahiyon (ke kama-haqqahu na karne) aur kamal huzoor aur kamal khushoo se na ada karne se tauba karna hai...

Aur khawas-ul-khawas ki tauba darjaat ki bulandi ke liye hai... aur maqamat-e-qurb mein taraqqi ke liye hai... aur yeh maqam sirf Ambiya (Alaihimus Salam) ka hai.

(Rooh Ki Bimariyan Aur Un Ka Ilaaj)

Hajj Se Afzal Amal

Malfooz Number 9: Abu Abdullah Antaki Rahmatullah Alaih farmate the:

Aik gunah ka tark karna khwah saghira hi kyun na ho hazar hajj aur hazar jang aur hazar ghulam azad karne se ziyada rehmat ka umidwar banata hai...

Gunah Chorna Kaseer Nawafil Se Afzal Hai

Malfooz Number 10: Aik riwayat mein hai ke:

Aik jhoot ya wada khilafi ya buri nazar ka chorna un kaseer nawafil ki nisbat jin ke saath jhoot... buri nazar ya wada khilafi bhi ho rehmat o maghfirat ka ziyada umidwar banata hai...

Hazrat Dawood Ki Nadamat

Malfooz Number 11: Sabit Al-Bunani Rahmatullah Alaih farmate the ke:

Hazrat Dawood (Alaihis Salam) khata ke baad kabhi peene wali shai (pani waghaira) aansuon ki aamezish ke baghair nahi peete the.

Tauba Karna Khuda Ki Ma'afi Ki Daleel Hai

Malfooz Number 12: Aik shakhs ne Hazrat Rabia se kaha:

(Aizan)

Main ne bohat gunah aur ma'asi kiye hain ab agar tauba karoon to kya Allah mujhe ma'af kar de ga?... Farmaya ke asal muamla yun nahi... Asal baat yeh hai ke Khuda tujhe ma'af kar de ga tab hi to tu tauba kare ga.

Gunah Karte Hue Istighfar Karna Yeh Choti Tauba Hai

Malfooz Number 13: Kisi sufi ka qaul hai ke jhooton ki tauba us ki zaban ki nok par hoti hai... un ki murad 'Astaghfirullah' kehne se hai (ya'ni who zaban se tauba ya istighfar kehte rehte hain magar dil par kuch asar nahi hota, is liye gunah bhi nahi chorte)...

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Gunahon Ka Samandar

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Tauba Kya Hai?

Kisi ne Abu Hafs Rahmatullah Alaih se tauba ke mutalliq daryaft kiya to farmaya:

Tauba mein banda ka kuch dakhal nahi kyunke tauba Allah Tabarak-wa-Ta'ala ki taraf rujoo karna hai na ke banda ki taraf.

Siddiq Ki Munajat Se Afzal Amal

Malfooz Number 14: Hazrat Abdul Quddus Gangohi Rahmatullah Alaih farmate hain ke:

"Aneenul Muznibeen Ahabbu Ilallahi Min Munajat-is-Siddiqeen"

"Gunahgaron ki aah-o-zaari Allah Tabarak-wa-Ta'ala ko ziyada mehboob hai ba-nisbat siddiqeen ki munajat ke..."

Yahan har siddiq gunahgar hai aur har gunahgar siddiq hai. Farishta agarche asman par rehta hai lekin is girya-o-zaari se be-behra hai... Is liye us se Haq Ta'ala ko kya kaam aur use Haq Ta'ala ki kya khabar yeh dard ka muamla hai.

Dard khwah o ward khwah o dard khwah

Gar tu hasti ahl-e-dard o mard-e-raah

Agar tu ahl-e-dard aur mard-e-raah hai to dard talab kar, dard talab kar, dard talab kar...

(Maktoobat-e-Qudoosiya)

Sadaqat Se Tauba Karne Ka Sila

Malfooz Number 15: Abu Talib Makki ne likha hai ke baaz ulema farmate hain:

"Jis ne sadaqat ke saath shahwat tark ki aur Allah Tabarak-wa-Ta'ala ki khatir nafs se...

...saat baar mujahida kiya. Allah Tabarak use dobara us mein mubtila nahi karta."

Tere Siwa Kaun Reham Karne Wala Hai

Ilahi Abdukal 'Aasi Ataaka Muqirran Biz-Zunoobi Faqad Da'aaka

Wa In Taghfir Fa-Anta Lizaaka Ahlun Wa In Tatrud Faman Yarhamu Siwaaka

Aye mere Ma'bood! Tera gunahgar banda tere darbar mein hazir hai... Gunahon ka iqrar karta hua ma'afi ka talabgar hai. Agar tu ma'af kar de to waqai tu is ka ahl hai aur agar tu dhatkar de to tere siwa kaun reham karne wala hai?...

Targheeb-e-Tauba Par Chand Ashaar Ka Tarjuma

Malfooz Number 16:

* Tu gunahon aur us Tabarak-wa-Ta'ala ki nafarmaniyon ke saath khush hota hai... Aur who din tu ne bhula diya hai jis din tujhe peshani ke balon se pakda jaye ga.

* Aur tu badi be-parwahi ke saath jaan boojh kar gunah karta hai... Halankeh Rabb-ul-Izzat tujhe dekh raha hai.

Aye Nafs! Tu apne muamla mein khoob ghor-o-fikr kar. Aur dekh ke tu raah-e-hidayat se bhatak gaya hai... Is liye thehar ja aur seedhi raah maloom karle...

Aye bad-bakht! Mere khayal mein teri bad-bakhti door nahi hogi... Aye Nafs! Tu khwahish ki ittiba kar raha hai... Aur khwahishat ki ittiba mufeed nahi balkeh nuqsan deh hai...

Aye mere Nafs! Jab subah hoti hai to tu din ko apni khwahishat ki talab mein laga rehta hai... Aur jab shaam hoti hai to khwab-e-ghaflat ke bistar par daraz ho jata hai... Kahan tu aur kahan who log jinhon ne aakhirat ko apna nasb-ul-ain bana liya.

(Mazamm-e-Ibn-e-Jozi / Jibal-uz-Zahab)

Gunahon Ka Samandar

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Har Khair Ki Chabi

Malfooz Number 17: Imam Suhrawardi Rahmatullah Alaih Imam Ghazali Rahmatullah Alaih ke saath is baat mein muttafiq hain ke tauba har maqam ki asal aur har haal ka sahara aur har khair ki chabi hai aur yeh maqamat-e-tareeqat mein se sab se pehla maqam hai... aur yeh imarat ke liye zameen ke qaim-maqam hai...

Abu Yaqoob Soosi Alaihir-Rehma farmate hain:

Maqamat-e-tareeqat mein pehla maqam tauba hai...

Maayus Mat Ho Jao

Malfooz Number 18: Hazrat Sari Saqti Rahmatullah Alaih jo bade darjay ke auliya Allah mein se hain... Hazrat Junaid Baghdadi Rahmatullah Alaih ke sheikh hain... who farmate hain ke:

Jab tak tumhein gunahon se dar lagta ho... aur gunah kar ke dil mein nadamat paida hoti ho... us waqt tak maayusi ka koi jawaz nahi. Haan yeh baat badi khatarnak hai ke dil se gunah ka dar mit jaye aur gunah karne ke baad dil mein koi nadamat paida na ho aur insan gunah par seena zori karne lage aur us gunah ko jaiz karne ke liye taaweelein karna shuru kar de... Albatta jab tak dil mein nadamat paida hoti ho us waqt tak maayusi ka koi rasta nahi. Hamare Hazrat yeh sher padha karte the ke:

Koo-e-na-umeedi ma-rau ke umeed-haast

Soo-e-tareeki ma-rau ke khursheed-haast

Ya'ni na-umeedi ki taraf mat jao, kyunke umeed ke raaste be-shumar hain... Tareeki ki taraf mat jao kyunke sooraj maujood hain. Lehaza tauba kar lo to gunah sab khatam ho jayen ge.

Shaitan Maayusi Paida Karta Hai

Malfooz Number 19: Aur jab tak Allah Tabarak-wa-Ta'ala ne tauba ka darwaza khola hua hai to phir maayusi kaisi?

Yeh jo baaz auqaat hamare dil mein khayal aata hai ke hum to bade mardood ho gaye hain... hum se amal waghaira hote nahi hain... gunahon mein mubtila hain... Is khayal ke baad maayusi dil mein paida ho jati hai. Yaad rakho yeh maayusi paida karna bhi shaitan ka harba hai. Is liye ke shaitan dil mein maayusi paida kar ke insan ko be-amal banana chahta hai... Arey tum yeh dekho ke jis banda ka Maalik itna Rehman aur Raheem hai ke us ne marte dam tak tauba ka darwaza khol diya hai... aur yeh elaan kar diya hai ke jo banda tauba karle ga... us ke gunah nama-e-aamaal se bhi mita dein ge. Kya who banda phir bhi maayus ho jaye? Us ko maayus hone ki koi zaroorat nahi... Bas Allah Tabarak-wa-Ta'ala ke huzoor hazir ho kar istighfar kare... aur tauba kare sab gunah ma'af ho jayen ge...

Aisi Taisi Mere Gunahon Ki

Malfooz Number 20: Tauba ke zariye aik minute mein sab gunah ud jate hain... chahey bade se bade gunah kyun na hon... Hazrat Baba Najam Sahib Qaddas Allahu Sirrahu, bade ache shayar bhi the. Un ke ashaar hum jaise logon ke liye badi tasalli ke sher hote the. Un ka aik sher hai...

Daultain mil gayin main aahon ki

Aisi taisi mere gunahon ki

Ya'ni jab Allah Tabarak-wa-Ta'ala ne aahon ki daulat ata farma di ke dil nadamat se sulag raha hai. Aur insan Allah Tabarak-wa-Ta'ala ke huzoori hai aur apne gunahon ki ma'afi...

...maang raha hai aur nadamat ka izhaar kar raha hai to phir yeh gunah hamara kya bigaahd lein ge? Lehaza jab tauba ka rasta khula hua hai to ab maayusi ka yahan guzar nahi.

(Salah-e-Nabat)

Tauba Aur Shaitani Waswasa

Malfooz Number 21: Amr-e-waqia yeh hai ke shaitan insan ka azli o abdi dushman hai. Muqabla mein saamne se waar karne ki bajaye chakkar aur chakma de kar mukhtalif tareeqon se hamla aawar hota hai... Us ki intehai koshish hoti hai ke insan ko Allah Tabarak-wa-Ta'ala ki rehmat se mehroom kar de. Lehaza kabhi to use neki ke kaamon se mehroom karta hai aur doosri cheezon mein uljha deta hai... Kabhi insan ko chote chote gunahon mein mulawwis karta hai aur phir is chakkar mein rakhta hai ke aise chote chote gunahon se tauba ki kya zaroorat hai? Kabhi kehta hai ke tauba karne ke liye abhi zindagi rakhi hai, baad mein tauba kar lena. Kabhi is ma'ni mein waswasa andazi karta hai ke agar aaj tauba kar li aur kal phir gunah ho gaya to aisi tauba ka kya faida? Aur jab gunah bohat ziyada ho jate hain to insan ko Allah Tabarak ki rehmat se maayusi ki taraf le jane ki koshish karta hai aur kehta hai ke tumhare to gunah bohat ziyada hain... Aakhir itne saare gunah kaise ma'af hon ge? Aur kabhi zahiri aur ghair zaroori majbooriyon ka hawala de kar insan ko tauba se baaz rakhne ki koshish karta hai.

Tauba Wajib Hai

Malfooz Number 22: Hazrat Abu Bakr Siddiq (R.A) ka farman hai ke:

Gunah se tauba karna wajib hai lekin gunah se bachna wajib-tar hai. Jawan aadmi ka gunah karna...

...bhi agarche bura hai lekin boorhay aadmi ka gunah karna to bohat hi bura hai. Bad-bakht hai who shakhs jo khud to mar jaye lekin us ka gunah na mare (ya'ni koi buri baat jari kar jaye).

Tauba Ke Char Sutoon

Malfooz Number 23: Hazrat Khwaja Hasan Basri Rahmatullah Alaih ne farmaya hai ke tauba ke char sutoon hain:

* Zaban se ma'afi ka talib hona...

* Dil se pasheman hona...

* Yeh niyat rakhna ke aainda aisa gunah nahi karoon ga.

Aur yeh bhi farmaya ke Tauba-tun-Nasooh sachi tauba yeh hai ke tauba kare... aur jis gunah se tauba ki hai us ki taraf phir na laute...

Badtareen Shakhs Kaun

Malfooz Number 24: Hazrat Shafiq Balkhi Rahmatullah Alaih ka irshad hai ke:

Badtareen shakhs who hai jo tauba ki umeed par gunah kare aur zindagi ki umeed par tauba na kare...

Aap hi ka qaul hai ke aik boorhay ne kaha ke tauba karta hoon magar der se aaya hoon... Farmaya maut se pehle aa jana der nahi hai...

Allah Ki Ma'rifat Ka Pehla Maqam

Malfooz Number 25: Hazrat Syed Ali Hajveri Rahmatullah Alaih ka qaul hai ke:

Allah Tabarak-wa-Ta'ala ki pehchan insan ke liye badi mushkil hai. Us ki raah par chalne walon ka pehla maqam tauba hai... Mazeed farmaya ke irada-e-gunah aur asbab-e-gunah hone ke bawajood agar gunah se parhez kiya jaye to yeh bohat badi baat hai...

Here is the Roman Urdu translation for the next 10 pages (Pages 71-80) of the file "Gunahon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat".

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Gunahon Ka Samandar

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Taib Kaun Hai?

Malfooz Number 26: Hazrat Yahya bin Muaz (R.A) se daryaft kiya gaya ke taib kaun hai?

Aap ne farmaya ke:

Jo shakhs jawani mein tauba kare phir us par yahan tak qaim rahe ke use maut aa jaye... Boorhon ki tauba tauba nahi kyunke un ke nafsani jazbat thande ho chuke hote hain... Magar budhape mein bhi jo koi tauba karta hai Allah Tabarak-wa-Ta'ala qabool kar leta hai...

Tauba Cheh (6) Qisam Ki Hai

Malfooz Number 27: Hazrat Fariduddin Masood Ganj Shakar Rahmatullah Alaih ka qaul hai ke tauba cheh qisam ki hai:

* Qalb-o-zaban ki tauba

* Nazar ki tauba

* Kaan ki tauba

* Haath ki tauba

* Paaon ki tauba

* Nafs ki tauba

(Asrar-e-Auliya)

Hazrat Thanvi Ka Qaul

Malfooz Number 30: Farmaya ke agar saari zameen gunahon se bhar jave to tauba sab ko mita deti hai... Dekhiye barood zara si hoti hai magar bade bade pahadon ko uda deti hai...

Tauba Ki Misaal Marham Ki Si Hai

Malfooz Number 27: Yaad rakho ke tauba ki misaal marham ki si hai aur gunah ki misaal aag ki si hai... Marham to is liye hai ke kabhi ghalti se jal jaye to marham laga diya jaye is liye nahi hai ke marham ke bharose par aag mein ghus jaye... Jis shakhs ke paas namak sulemani ya chooran hai...

...us ka yeh sab munasib hai ke jaan jaan kar bohat sa khaya kare... Chooran to is waste hai ke agar kabhi ghalti se bohat kha jaye to oopar se namak sulemani ya chooran kha liya jaye jis se hazam ho jave ga aur jo is bharose par jaan jaan kar bohat sa khane lage to aik din jaan se haath dho bethe ga.

(Tasheel-ul-Mawaiz 130)

Jo Shakhs Tauba Ke Bharose Jaan Boojh Kar Gunah Kare Ta'ajjub Nahi Ke Who Iman Bhi Kho Bethe

Malfooz Number 28: Is tarah jo shakhs tauba ke bharose par gunah karta rahe ga kuch ta'ajjub nahi ke aik din iman kho bethe... Gharz ke tauba ke bharose par gunah karna badi be-waqoofi hai...

Agar Aainda Gunah Ho Jane Ka Andesha Ho Tab Bhi Tauba Karni Na Choro

Tauba Ke Tootne Ke Dar Se Tauba Na Choro

Malfooz Number 29: Agar yeh dar ho ke tauba toot jaye gi aur gunahon se na ruk sakein ge to himmat na haaro kyunke agar tauba toot bhi gayi to phir kar lena... Dekho agar aik kapda phat jata hai to us ko phata hua nahi chorte... Balkeh us waqt see lete hain aur us ka kuch bhi khayal nahi kiya jata ke yeh seene ke baad phir phat jaye ga... Phir phate to phir see lena bas yehi halat tauba ki hai ke sirf tauba toot jane ke dar se tauba ko nahi chorna chahte balkeh agar toot bhi jaye to phir tauba karle abhi tauba ka darwaza band nahi hua... Balkeh agar din mein sau baar bhi tauba toot jave to na-umeed mat ho...

Tauba Ke Bharose Par Gunah Karna Sakht Ghalti Hai Ma'a Aik Misaal Ke

Malfooz Number 30: Baazay tauba ke bharose gunah karte hain aur yeh sakht ghalti hai kyunke gunah ki jab aadat ho jati hai to phir tauba bhi mushkil ho jati hai... Kyunke gunah se jin ki abhi lazzat nahi rachi tauba karna aasan hai aur aadat wale gunah se tauba bohat mushkil hai... Alawa is ke jab chote gunahon se ijtinab nahi kiya jata hai to tabiyat be-baak ho jati hai aur dil khul jata hai phir rafta rafta kabira bhi hone lagte hain... Jaise saaf kapde ko barish mein keechad waghaira se bachaya jata hai aur jab bohat cheentein pad jati hain to phir daaman khula chor diya jata hai aur who kapda bilkul kharab ho jata hai... Aisa hi gunah ka muamla hai ke jis gunah ki tabiyat aadi ho jati hai who purana ho jata hai aur chootta nahi...

(Hakim-ul-Ummat Ke Jawahir Paare)

Hazrat Maulana Mufti Shafi Sahib Ka Qaul

Malfooz Number 31: Aam taur se logon ke zehan mein tauba ka mafhoom yeh hai ke sirf zaban se "Astaghfirullah Rabbi Min Kulli Zambin Wa Atoobu Ilaih" ka wird kar lein... Halankeh yeh badi sakht ghalat-fehmi hai... Tauba ki haqeeqat yeh hai ke insan ko apne pichle gunahon par hasrat-o-nadamat ho... Aur bil-fa'al un ko chor diya jaye aur aainda ke liye un se bachne ka mukammal azm ho...

(Majala Mufti Azam)

Shaitan Ka Hukam-e-Ilahi Poora Na Karne Ki Wajah

Malfooz Number 32: Agar shaitan bhi tauba kar leta to us ka bhi kaam ban jata... Hakim-ul-Ummat farmate hain ke:

Shaitan mein teen ‘Ain’ the. Aik ‘Mim’ na tha… Aabid ka ‘Ain’ us mein tha aur Arif ka ‘Ain’ bhi tha…

…aur Aalim ka ‘Ain’ bhi tha… Aalim itna bada ke tamam nabiyon ki shariaton ke juziyaat us ko yaad hain… Kulliyat ke saath saath… Aur Aabid itna bada ke koi zameen us ke sajda se khali nahi rahi… Aur Arif itna ke “Ukhruj Fa-Innaka Rajeem” (Dafa ho ja yahan se haqeeqat mein tu mardood hai) ke mauqa par Allah Tabarak-wa-Ta’ala ke ain ghazab ki halat mein dua maang raha hai… Kyunke janta tha ke Allah Tabarak-wa-Ta’ala ta’assur aur infi’aal se paak hain maghloob-ul-ghazab nahi hote… Is waqt bhi meri dua qabool karne par qadir hain. Itni ma’rifat thi lekin Ashiq ka ‘Ain’ nahi tha… Us ke paas… Agar Ashiq ka ‘Ain’ hota to phir yeh mardood na hota… Agar yeh ashiq hota to muqabla na karta balkeh mehboob-e-haqiqi ki narazgi se be-chain ho kar sajda mein gir padta… Aur wohi kehta jo Adam (A.S) ne kaha tha ya’ni “Rabbana Zalamna Anfusana”… Agar yeh aisa kar leta to us ki bhi ma’afi ho jati…

Gunahon Par Nadamat Na Hona Mardoodiyat Ki Alamat Hai

Malfooz Number 33: Irshad farmaya ke Hakim-ul-Ummat Rahmatullah Alaih farmate hain ke: (Faza-e-Ali Tauba)

Jis shakhs ko apne gunahon par pareshani aur nadamat na ho to samajh lo yeh Allah Tabarak-wa-Ta’ala ke azab mein mubtila hai jaisa ke Iblees ko aaj tak sharmindagi nahi hai. Batao bhai Iblees ko nadamat hai? Us zalim ko nadamat kahan! Yehi alamat-e-mardoodiyat hai lehaza gunahon par pareshani ka hona achi alamat hai.

Gunahon Par Nadamat Alamat-e-Qabooliyat Hai

Malfooz Number 34: Buzurgon ne farmaya ke:

Jis insan ke pait mein zeher chala jaye aur un ko qai (vomit) ho jaye to samjho who acha ho jaye ga… Aise hi agar gunah ke baad dil mein pareshani ho jaye aur rone lage to samjho us ne qai kar…

...di... Do rak'at tauba parh kar Allah Tabarak-wa-Ta'ala se rone lage yeh alamat hai ke gunah us ko raas nahi aaya yeh alamat us ke indallah maqbool hone ki hai... (Fazail-e-Tauba)

Rehmat-e-Ilahi Ka Ghair Mehdood Samandar

Malfooz Number 35: Hazrat Wala ne irshad farmaya ke:

Hazrat Thanvi (R.A) ke purane khalifa Hazrat Dr. Abdul Hai Sahib (R.A) farmaya karte the ke Karachi ke aik karod ya'ni sau lakh insanon ka peshab pakhana samandar mein jata hai aik mauj aati hai... Aur sab peshab pakhana ko paak kar deti hai... Samandar aik makhlooq hai aur us ki aik mauj mein yeh taqat Allah Tabarak-wa-Ta'ala ne di hai ke lakhon insanon ke peshab pakhana ko paak kar deti hai aur wahan koi imam naha kar namaz parhave to us ki namaz sahih hoti hai to Allah Tabarak-wa-Ta'ala ki rehmat ke ghair mehdood samandar ki aik mauj hamare gunahon ko kaise paak na kar de gi...

Allah Ke Saamne Hamare Gunahon Ki Kya Haisiyat Hai

Malfooz Number 36: Baaz log kehte hain ke arey hum to bade gunahgar hain hamari dua Allah Tabarak-wa-Ta'ala kaise qabool kare ga... Baar baar hamari tauba toot jati hai, Allah Tabarak-wa-Ta'ala hum ko kaise bakhshe ga. Bazahir to yeh badi tawazo maloom hoti hai ke bhai is ko to bada apni nalaiqi ka ehsas hai... Lekin Hakim-ul-Ummat Mujaddid-ul-Millat Maulana Ashraf Ali Sahib farmate hain ke:

Sooratan yeh shakhs mutawaze hai magar haqeeqatan intehai mutakabbir hai ke apne gunahon ko Allah Tabarak-wa-Ta'ala ki rehmat se azeem samajhta hai apne gunahon ko Allah Tabarak-wa-Ta'ala ki rehmat-o-azmat aur wusat-e-shaan se ziyada azmat de raha hai...

Aur is par Hazrat ne aik waqia bayan farmaya ke:

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Aik bail par aik machhar baith gaya jab udne laga to kaha ke bail rey bail mujhe ma'af kar dena ke main tere seengh par be-ijazat baith gaya tha... Us bail ne kaha ke mujhe na tere baithne ki khabar na tere jane ki khabar... Agar tu na bolta to mujhe pata bhi na chalta ke tu kab baitha aur kab gaya... To farmaya ke hamare ma'asi ke samandar ke samandar Haq Ta'ala ki rehmat ke saamne koi haqeeqat nahi rakhte... (Fazail-e-Tauba)

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Bab Number 5

Istighfar Ki Ahmiyat O Haqeeqat Par Aqwal-e-Sufiya

Hamara Istighfar Laiq-e-Istighfar Hai

1. Rabia Basri (R.A) se manqool hai ke hamara istighfar is laiq hai ke us par ba-kasrat istighfar kiya jaye (Ma'siyat ra khanda mi-aayad bar istighfar-e-ma) ya'ni jab zaban se tauba istighfar kare aur niyat dobara gunah karne ki ho to us ki tauba kazzab logon wali hai... Ise tauba nahi kehte tauba to yeh hai ke zaban se istighfar kare aur dil mein azm ho ke aainda yeh gunah nahi karoon ga aisi tauba karne par Allah Tabarak-wa-Ta'ala us ka gunah ma'af farma dete hain... Khwah kitna hi bada ho is liye ke Allah Tabarak-wa-Ta'ala apne bandon par bohat hi mehrban aur dar-guzar karne wale hain... (Tanbih-ul-Ghafileen)

Siyah O Safed Aamaal Nama

2. Hazrat Bakr bin Abdullah Muzni (R.A) farmate hain ke:

Insanon ke aamaal asmanon par utha liye jate hain... Jab aisa koi aamaal nama uthaya jata hai jis mein istighfar bhi shamil ho to who safed shakal mein uthta hai... Aur jab who aamaal nama uthaya jata hai jis mein istighfar maujood nahi hota to who siyah shakal mein uthta hai... (Ishq-e-Majazi Ki Kariyan)

Istighfar Ka Aik Azeem Faida Aur Aik Mujarrab Wazifa

3. Ibn-e-Taymiyyah (R.A) ne farmaya ke:

Jab kabhi mera dil kisi masla kisi halat ya kisi muamla mein ruk jata hai aur us ke hal ki koi shakal dikhai nahi deti to main kam-o-besh aik hazar martaba Allah Tabarak-wa-Ta'ala se istighfar karta hoon to mujhe us amar mein sharah sadar ho jata hai...

Aur yeh halat mujhe kabhi bazar masjid aur kabhi madrasa mein dar-pesh ho jati hai aur jahan kahin bhi yeh halat dar-pesh hui to mujhe zikarullah aur istighfar se koi rukawat nahi hui yahan tak ke main ne apna matloob paa liya... (Ibn-e-Taymiyyah Batal-ul-Islahat-ud-Deenia 17)

Ya’ni kisi bhi deeni ya duniyawi mushkil ke waqt aik hazar martaba “Astaghfirullah Astaghfirullah” parh liya jaye to Allah Tabarak-wa-Ta’ala us ki barkat se us mushkil ko apne fazl se hal kar dete hain...

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Gunahon Ka Samandar

Bab Number 6 (Note: Text says Bab Number 5 in some contents but sequence implies next chapter)

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Tauba Par Ahl-e-Allah Ke Waqiat

Aik Naujawan Ki Tauba Ka Waqia

1. Aiman aam naujawanon ki tarah la-ubali tha Allah Tabarak-wa-Ta’ala se us ka ta’alluq bilkul munqata tha... Awwal to who namaz ke qareeb na jata tha agar kabhi bada marka maarta to Juma ya Eid ki namaz parh leta use apni jawani par bada naaz tha. Lekin paraganda zehni ka shikar tha taham apne doston ke saath magan rehta... Aakhirat ko bhool chuka tha... Aur har waqt gaane sunta aur gaata rehta.

Main ne use bohat nasihat ki lekin us ka aik hi jawab hota... Allah Ghafoor-o-Raheem hai...

Main us ke baare mein bada mutafakkir tha kyunke who mera bachpan ka dost aur umar bhar ka raaz-daan tha meri koshish thi ke who raah-e-raast par aa jaye aur Allah Tabarak-wa-Ta’ala use hidayat naseeb kar de... Main ne is silsile mein bohat ghor-o-fikr kiya aakhir kaar mujhe aik hal mil gaya... Shayad is se hi us ko samajh aa jaye... Aur who apni zindagi tabdeel karle...

Main bazar pohancha... Wahan se calculator aur qalam kaghaz khareed kar us ke ghar pohanch gaya main ne bell di... Andar se koi aawaz aayi: Kaun? Main ne jawab diya Tayyab us ne mujhe khush-aamdeed kaha: Aur who mujhe andar le gaya... Use meri aamad par badi musarrat hui... Kyunke who mera zindagi bhar ka dost tha... Haal ahwal poochne aur rasmi guftagu ke baad main ne kaha: Aiman! Aaj main aap ke saath aik ahem mauzoo par tafseel se baat cheet karna chahta hoon... Us ne mujhe foran toka aur kaha: Main janta hoon ke kya baat hai? Waqt namaz, roza aur video jaraim waghaira...

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Gunahon Ka Samandar

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Aiman kya aap us Tabarak-wa-Ta’ala se nahi darte?

Mera Rab Ghafoor-o-Raheem hai who zaroor ma’af kare ga...

Haan Aiman! Lekin tumhein yeh bhi maloom hona chahiye ke who Shadid-ul-Iqab bhi hai... Main ne qalam kaghaz us ke haath mein thama diye aur khud calculator pakad liya aur us se poocha Aiman! Aap ki umar kitni hai?

Pachis (25) saal...

25 x 12 maah = 300 maah

300 maah x 30 din = 9000 din

Aiman! Agar aap din mein sirf aik ghalti karein to pachis saal ki umar mein 9000 gunah bante hain... Aiman! Agar tum nau hazar gunah le kar Allah Tabarak-wa-Ta’ala ke saamne kaise pesh ho ge? Allah Tabarak-wa-Ta’ala ke saamne kya uzr pesh karo ge?

Aiman! Agar din mein do gunah shumar karein to (18) athara hazar gunah bante hain... Aur agar din mein teen ghaltiyan hon to pachis saal ki umar mein (36) chhatis hazar ghaltiyan banti hain... Jab ke tum saikdon ghaltiyan aur jaraim rozana karte ho... Video filmein, gaane, jhoot, dhoka, sharab zina waghaira waghaira... Apne kamzor kandhon par itne jaraim ka bojh utha kar bargah-e-ilahi mein kis munh se jao ge?

Aur agar aap ko mazeed umar mil jaye aap ki umar tees saal, chalis saal ya pachas saal ho to kitne gunah ho jayen ge... Itne gunahon ke saath Allah Tabarak-wa-Ta’ala ke paas kaise jao ge?

Aiman bhai! Yaad rakhiye aap ka har qaul aur fe’l nama-e-aamaal mein ja raha hai us ka hisab liya jaye ga aur use aap khud parhein ge... Kitab khol kar rakh di jaye gi to tum gunahgaron ko dekho ge ke jo us mein likha ho ga us se dar rahe hon ge aur kahein ge ke haye shamat yeh kaisi kitab hai is ne koi choti...

...badi cheez nahi chori har cheez ko likh rakha hai... aur who saare aamaal ko hazir payen ge...

“Tumhara Parwardigar kisi par zulm nahi karta...”

Main apni baat jari rakhe hue tha... Aur Aiman ka paseena choot raha tha... aur who khauf-e-Khuda se laraz raha tha... us ki aankhon se aansu beh rahe the us ke sabr ka paimana labraiz ho chuka tha... motiyon ki tarah us ke rukhsaron par aansu beh rahe the... un aansuon ke toofan mein bala ki shiddat thi aur who chote bachon ki tarah hichkiyan bhar kar ro raha tha... Main ne in lamhaat mein qalam kaghaz le kar un par mazkoora bala hisab likh diya... Jab us ke kuch aansu thame to main ne yeh auraq us ke haath mein de diye... aur kaha Aiman! Khayal karo agar yehi auraq tumhara nama-e-aamaal hon aur tujhe kaha jaye ke Allah ke huzoor parh to kaise parhe ga?

Us ne apna mafroozi hisab liya aur parhna shuru kar diya aur phir ro pada aur apne garam ashkon se auraq bhigo diye main ne mauqa munasib samajhte hue kaha:

Aiman! Aap ko maloom hona chahiye ke agar aap gunahon par nadim ho kar tauba kar lein aur aainda na karne ka azm kar lein to Allah Tabarak-wa-Ta'ala aap ke saare gunah ma'af kar dein ge... aur tamam nafarmaniyon ko dho dein ge... balkeh agar aap sachi tauba kar lein to Allah Tabarak-wa-Ta'ala buraiyon ko nekiyon mein badal de ga. Aiman! Apne Rab ka kalam suniye jo tujhe tauba ki taraf bulata hai aur teri tauba par khush hota hai:

"Illa Man Taba Wa Amana Wa Amila Salihan Fa-Ulaika Yubaddilullahu Sayyi-atihim Hasanat Wa Kanallahu Ghafoorar-Raheema"

(Furqan: 25/70)

"Magar jis ne tauba ki aur iman la kar naik amal kiye to Allah Tabarak-wa-Ta'ala aise logon ke gunahon ko nekiyon mein badal dein ge beshak Allah Tabarak-wa-Ta'ala Ghafoor-ur-Raheem hai..."

Subhan Allah! Tamam buraiyon, nafarmaniyon aur gunahon ko nekiyon mein badal diya jaye ga... So...

Aiman! Uth apne Parwardigar se tauba kar aur us ki taraf rujoo kar... Utho rujoo kar ke tauba-o-inabat ke saaf shaffaf pani se wuzu karo aur gunahon ki gandagi ko dho dalo... Utho aur duniya mein buraiyon ko nekiyon se badal do... Allah Tabarak-wa-Ta'ala Qiyamat ke roz buraiyon par saza dene ke bajaye unhein nekiyon mein badal kar sawab ata kare ga... Utho us naim-ul-badal ko hasil karo jis ka Allah Tabarak-wa-Ta'ala ne wada kiya hai... Utho aur un sab buraiyon ko nekiyon se badal do... Cinema ghar ko masjid se, ganon ko tasbihat se...

Who khamoshi se utha aur us ne wuzu kiya aur hadees ke mutabiq ma'afi ke liye do rak'at namaz parhi... aur bargah-e-izdi mein haath buland kar ke badi aajizi se yun pukara:

"Allahumma Inni Astaghfiruka Wa Atoobu Ilaik"

"Aye mere Allah! Main tujh se hi ma'afi maangta hoon aur teri taraf hi tauba ke liye rujoo karta hoon..."

Us ki aankhon se motiyon jaise aansu utar aaye the yun use hayat-e-nau mil gayi... (Guzre Hue Lamhaat)

Allah Ta'ala Gunah Dekhte Hain Magar Ghazabnak Nahi Hote

2. Kehte hain ke Bani Israil mein aik badshah tha us ke paas kisi aabid ka tazkira hua badshah ne use bula bheja aur minnat samajat kar ke use apne paas rakhne ki koshish ki...

Aabid ne kaha:

Badshah salamat baat to bohat achi hai magar yeh batlaiye ke agar aap kisi din mujhe apni bandi ke saath khush-tabi karte hue apne haram sara mein dekh lein to kya hoga... Badshah ghazabnak ho kar bola o badkar tu mere ghar mein aisi jurrat kare ga... Aabid kehne laga ke mera Rab kitna kareem hai ke...

...din mein sattar (70) gunah bhi dekhe to mujh par ghazabnak nahi hota aur na hi apne darwaza se dhakelta hai aur na hi mujhe apne rizq se mehroom karta hai to main us ka darwaza kaise choroon... aur aise shakhs ke darwaza par aa padoon jo nafarmani karne se pehle hi ghazabnak ho raha hai... agar jurm karte hue dekh le to na maloom kya kare yeh keh kar who uth kar chal diya... (Tanbih-ul-Ghafileen)

Aik Sahabi Ki Sachi Tauba Ka Waqia

3. Hazrat Imran bin Husain se Muslim Sharif mein riwayat hai ke aik Sahabi (R.A) ne aisi sachi tauba ki ke Huzoor Akram (S.A.W) ne irshad farmaya:

"Laqad Taba Taubatan Lau Qussimat Baina Sab'eena Min Ahlil Madinati La-Wasi'at-hum"

"Us shakhs ne aisi tauba ki hai ke agar sattar (70) aadmi jo Madina hi ke rehne wale hain un mein taqseem kar di jaye to un ko kaafi rahe..." (Tasawwuf-o-Sulook)

Ammar bin Zazan kehte hain ke mujh se Sheikh Kahmas (R.A) ne kaha:

Aye Abu Salamah main ne aik gunah kiya tha chalees (40) saal ho gaye ke us par ro raha hoon.

Main ne kaha:

Aye Abu Abdullah who kya gunah tha?...

Unhon ne farmaya:

Mera bhai mujh se milne aaya tha main ne us ke liye aik daanaq ki machli khareedi jab hum kha chuke to main ne apni padosi ki dewar se aik chutki mitti le kar haath saaf kiye us par mujhe rote hue chalees saal ho gaye... (Hilyat-ul-Auliya Jild 2 Safha 211)

Gunahon Ka Nekiyon Se Badal Jane Ka Waqia

4. Aik aadmi jab bhi gunah karta to aik register mein aik us ka gunah likh diya jata...

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(Note: The source text for Page 84 content seems to continue into Page 85 in the file structure, but following the flow☺

Gunahon Ka Samandar

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Aik din us ne gunah kiya, to register khola gaya ta ke us mein yeh gunah likhein, magar wahan yeh ibarat tehrer thi:

“Fa-Ulaika Yubaddilullahu Sayyi-atihim Hasanat”

“Pas who log hain ke jin ke gunahon ko badal kar nekiyan bana diya gaya.” (Al-Furqan 70)

Ya’ni tauba ki barkat se shirk ki jagah iman aa gaya aur nafarmani ki jagah gunah se hifazat-o-ita’at mil gayi... (Mukashifat-ul-Quloob)

Aik Sharabi Ki Tauba Ka Waqia

5. Hazrat Umar bin Khattab (R.A) aik baar Madina Munawwara ki aik gali se guzar rahe the ke aik naujawan saamne aaya us ne kapdon ke neeche aik botal chupa rakhi thi... Us botal mein sharab thi...

Hazrat Umar ne poocha: Aye naujawan! Yeh kapdon ke neeche kya utha rakha hai? Naujawan ne use sharab kehne mein sharmindagi mehsoos ki us ne dil mein dua ki Ya Allah! Mujhe Hazrat Umar (R.A) ke saamne sharminda aur ruswa na kar un ke haan meri

parda poshi farmana main kabhi bhi sharab nahi piyoon ga... Us ke baad naujawan ne arz kiya:

Aye Ameer-ul-Momineen! Main sirka (ki botal) uthaye hue hoon.

Aap ne farmaya:

Mujhe dikhao! Jab dikhai aur un ke saamne kiya aur Hazrat Umar ne use dekha to who sirka tha... Ab dekhiye makhlooq ne makhlooq ke dar se tauba ki to Allah Subhanaho wa-Ta'ala ne sharab ko sirka bana diya... Is liye ke Allah Tabarak-wa-Ta'ala ne us ki tauba mein ikhlas dekha... Lekin agar gunahgar aadmi jo bure aamaal ki wajah se viran ho chuka ho... khalis tauba kare, apne kiye par nadim ho to Allah Tabarak-wa-Ta'ala us ke gunahon ki sharab ko neki ke sirke mein badal de ga... (Mukashifat-ul-Quloob)

Utba Naami Naujawan Ki Tauba Ka Waqia

6. Utba naujawan the aur who (tauba se pehle) fisq-o-fajoor aur sharab noshi mein mashhoor the... Aik din Hazrat Hasan Basri (R.A) ki majlis mein aaye... Hazrat Hasan Basri (R.A) mandarja zail ayat ki tafseer kar rahe the:

"Alam Ya'ni Lillazina Amanu An Takhsha'a Quloobuhum Li-Zikrillah" (Al-Hadid 16)

"Kaha abhi who waqt nahi aaya ke un ke dil Allah Tabarak-wa-Ta'ala ke zikar ke liye narm ho jayen..."

Is qadar mu'assir wa'az farmaya ke:

Logon par girya taari ho gaya, aik naujawan khada hua aur yeh kehne laga: Aye naik aadmi! Kya Allah Ta'ala mujh jaise fasiq-o-fajir ki tauba qabool kare ga... jab main tauba karoon? Sheikh ne farmaya haan tere fisq-o-fajoor ke bawajood Allah Ta'ala teri tauba qabool kare ga... Jab Utba ne yeh baat suni to us ka chehra zard pad gaya aur saara badan kaanpne laga chillaya aur ghash kha kar gir pada aur yeh ashaar parhay:

Aya Shaban Li-Rabbil Arshi Aasi

Atadri Ma Jazau Zawil Ma'asi

Aye Arsh wale ki nafarmani karne wale jawan tu janta hai ke gunahgaron ki kya saza hai...

Sa'eerun Lil-Usati Laha Zafeerun

Wa Ghaizun Yauma Yu’khazu Bin-Nawasi

Nafarmanon ke liye jahannam hai jis mein garaj hogi aur jis din peshaniyon se pakde jayen ge... us din ghazab hoga...

Fa-In Tasbir Alan-Neerani Fa’sihi

Wa Illa Kun Anil-Isyani Qasi

Pas agar tu aag par sabr kar sake, to nafarmani kar, warna nafarmani se door ho ja...

Wa Feema Qad Kasabta Minal Khataya

Rahantan-Nafsa Fajhad Fil-Khalasi

Tu ne gunah kis liye kiye hain... Tu ne apne aap ko phansa diya, ab nijat ke liye koshish kar...

Utba ki cheekh nikal gayi aur ghash kha kar gir pada, jab afaqa hua to kehne laga:

Aye Sheikh kya mere jaise kamine ki tauba bhi Rab Raheem qabool kare ga...

Sheikh ne farmaya:

Bad-naseeb bande ki tauba aur ma’afi Rab Ta’ala qabool farmata hai... Phir us ne sar uthaya aur teen duaen keen:

* Aye mere Allah! Agar tu ne meri tauba qabool karli... aur mere gunah ma’af farma diye to mujhe fehm-o-yaddasht ata kar... mujhe izzat ata farma ke uloom-e-deen aur Quran Majeed se jo sunoon hifz kar loon...

* Aye Allah! Mujhe husn-e-aawaz ka aizaz ata farma jo bhi meri qirat sune agar who sang-dil ho to us ka dil narm ho jaye...

* Aye Allah! Rizq-e-halal ka aizaz ata farma... wahan se rozi ata farma ke mujhe us ka guman bhi na ho...

Allah Tabarak-wa-Ta’ala ne us ki tamam duaen qabool farmayen... Us ka fehm tez ho gaya... Jab who Quran Majeed ki tilawat karta, to har sunne wala tauba karta... (Mukashifat-ul-Quloob)

Aik Masle Ka Dilchasp Hal

7. Allah Rabb-ul-Izzat ko bande ki tauba badi mehboob hai... Aik buzurg ja rahe...

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...the... Unhon ne dekha ke kuch naujawan aapas mein behas kar rahe hain... Jab qareeb se guzre to who kehne lage: Baba ji! Hum aapas mein aik masle par behas kar rahe hain aur hamari samajh mein baat nahi aati ke sahih jawab kya hai aap hamein bata dijiye... Poocha kaun si baat?

Kehne lage hum mein se baaz yeh kehte hain ke jo banda kabhi gunah na kare us ke dil par Allah Tabarak-wa-Ta'ala ki khaas nazar hoti hai aur baaz kehte hain ke jo banda gunah kar bethe aur baad mein sachi tauba kar le us ke dil par Allah Tabarak-wa-Ta'ala ki khaas nazar hoti hai... Ab hum faisla nahi kar pa rahe ke kis ke dil par Allah Tabarak ki khaas nazar hoti hai...

Hazrat farmane lage ke:

Main koi aalim to nahi ke aalimana jawab doon albatta aik baat mere tajurba mein aayi hai ke main kapda bunta hoon... Mere lambe lambe dhage hote hain... Aam taur par jo dhaga toot jaye main us ki girah lagata hoon... aur phir us par khaas nazar rakhta hoon ke kahin yeh dhaga phir na toot jaye... Mumkin hai ke jo banda gunahon mein pada raha aur us ki taar Allah Tabarak-wa-Ta'ala se toot chuki thi... Who sachi tauba kar ke us girah ko phir baandh leta hai... Allah Tabarak-wa-Ta'ala ki us par khaas nazar rehti ho ke mera banda kahin phir mujh se toot na jaye... (Maktoobat-e-Faqeer)

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Gunahon Ka Samandar

Bab Number 6

88

Tauba Na Karne Ki Wajoohaat O Asbaab

Tauba mein takheer karna sakht nuqsan-deh hai... kyunke gunah ibtida-an qasawat-e-qalbi paida karta hai... Ya'ni dil sakht ho jata hai phir rafta rafta insan kufr-o-gumrahi ke phatak tak ja pohanchta hai... Kya tumhein Bal'am Ba'oor ka waqia yaad nahi? Un se ibtida mein aik hi gunah sadir hua tha magar who baad mein kufr-o-gumrahi tak pohanch gaye... Aur hamesha ke liye tabah haal logon mein shamil ho gaye... Is liye tauba ke baare mein tum par bedari-o-koshish lazim hai... Agar tum jald tauba karo ge to umeed hai ke anqareeb

gunahon par israr karne ke marz ka tumhare dil se qala qama ho jaye aur gunahon ki nahoosat ka bojh tumhari gardan se utar jaye...

Fikr-e-Aakhirat Se Ghaflat

Wajah Number 1: Nafs kehta hai ke aaj maza kar lo kal ki kal dekhi jaye gi! Baaz log ma'siyat is liye tark nahi karte ke nafs-o-shaitan un se kehta hai jo haram lazzatein loot sakte ho loot lo... Marne ke baad jo hoga who dekha jaye ga fil-haal to naqd maza le lo!

Auqaat to kati aaram se guzarti

Aaqibat khabar jane Khuda

Kyun sahib! Agar koi shakhs aap ko zeher bhara laddu la kar de to kya apne qaul ke muwafiq wahan bhi amal karo ge ke kal ke din kya khabar kya guzre... Ab to laddu khane ko milta hai, ya us ke anjam-e-bad par nazar kar ke us ko tark kar do ge... To kya Qiyamat aap ke nazdeek kal se kuch ziyada door hai?

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Gunahon Ka Samandar

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Sahibo! Kal ke 4 baje tak to 24 ghante yaqini hain... Aur Qiyamat ke mutalliq to 24 minute ki bhi khabar nahi... Lehaza aaj hi se balkeh abhi se azm kar lo ke aaj ke baad aik saans bhi Allah Tabarak-wa-Ta'ala ko naraz nahi karein ge...

Taqdeer Ka Bahana

Wajah Number 2: Baaz log yeh samajhte hain ke jo taqdeer mein likha hai who zaroor ho kar rahe ga phir na ta'at se kuch faida na gunah se kuch zarar... Magar ta'ajjub yeh hai ke taqdeer duniya ke kaamon mein kahan chali jati hai... Hum ne kisi ko nahi dekha ke us ne taqdeer ke bharose kamana chor diya ho... (Tafseel-un-Noor)

Haq Ta'ala Ke Ghafoor-ur-Raheem Hone Par Bharosa

Wajah Number 3: Aik maney (rukawat) tauba yeh hai ke banda samajhta hai ke Khuda Ta'ala Ghafoor-ur-Raheem hain un ko hamare gunah bakhsh dena kya mushkil hai... Magar hum ne kisi shakhs ko nahi dekha ke Khuda ki rehmat ke bharose par us ne zeher khaya ho...

Tauba Se Phir Gunah Ho Jane Ka Khauf

Wajah Number 4: Baaz log tauba is liye nahi karte ke shayad aainda tauba toot jaye aur phir gunah ho jaye... Halankeh sidq-e-dil se agar tauba ki jaye to who maqbool ho jati hai... Aur

agar Khuda na-khwasta tauba toot jaye to dobara kar le Haq Subhanaho wa-Ta'ala ki rehmat be-inteha hai... Hadees mein hai:

"Ma Asarra Manistaghfara Wa In Ada Sab'eena Marrah"

Subhan Allah! Din mein sattar (70) martaba tauba shikni ko bhi gunah par israr karne wala nahi farmaya...

Aakhir Umar Mein Tauba Ka Azm

Wajah Number 5: Baaz log is liye tauba nahi karte ke abhi to saari umar padi hai budhape mein tauba kar lein ge... Kya khabar budhapa bhi aaye ga gharz is tarah din guzarte rehte hain aur tauba ki taufiq hi nahi milti...

Gunah Ka Ilm Na Hona

Wajah Number 6: Baaz log is liye tauba nahi karte ke un ko khabar bhi nahi ke hum se kaun kaun se gunah ho rahe hain...

Apne Gunahon Ko Bada Samajhna

Wajah Number 7: Baaz log is khayal se tauba nahi karte ke hum ne pahaad jaise azeem gunah kiye hain who kaise ma'af ho sakte hain... Halankeh Haq Subhanaho wa-Ta'ala ki rehmat la-mehdood hai...

Nafsani Khwahishat Ka Dabao

Wajah Number 8: Aathween yeh hai ke nafs ko nafsani khwahishat mein bada maza aata hai... Lehaza in lazzaton ko chorna bada mushkil maloom hota hai... Is ko chorne ka tareeqa yeh hai ke Allah ki mohabbat-o-hukam ko ghalib kar ke nafs ki haram chahat ko poora na kare shuru mein to thodi takleef hogi... Lekin rooh ko Insha'Allah bohat maza aaye ga jab aik martaba koi shakhs nafs ki chahat ko poora nahi karta to us se khwahishat ke taqazay aahista aahista kam hote chale jate hain... Isi tarah doosri baar nafs kisi haram fe'l ka taqaza kare to dobara us par amal na kare is tarah karte karte nafs ka dabao kam hota chala jaye ga... (Mazeed tafseel ke liye banda ki kitab "Allah Ta'ala Ki Banda Se Mohabbat Ki Alamat" ka muta'ala farmayen)

Here is the Roman Urdu translation for the next 9 pages (Pages 91-99) of the file “Gunahon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat”.

(Note: The content for page 100 was not available in the retrieved text, so the translation covers pages 91 to 99).

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Gunahon Ka Samandar

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Buray Saathi Mujhe Dhatkarte Hain

Wajah Number 9: Main tauba karna chahta hoon lekin mere purane dost mujhe dhamkiyan dete hain ke mujhe logon mein zaleel kar dein ge... Sab ke saamne mere raaz khol dein ge... Is liye ke un ke paas mere photo aur dastavezi suboot hain...

Hamara mashwara yeh hai ke shaitan ke shagirdon ke khilaf jihad karo... Shaitan ki tadbeerein bohat kamzor hua karti hain agar shaitan ke tamam chelon ki saari tadbeerein tumhare khilaf aik hi waqt mein ikathi ho jayen tab bhi mominana sabr ke muqable mein yeh sab ki sab tadbeerein bohat jald pash pash ho jayen gi...

Is mauqa par yeh baat yaad rakho ke agar tum ne un ka thoda sa bhi saath diya ya un ka zara sa bhi dabao qabool kiya to who log aur ziyada tumhare sar charh jayen ge... Natija sab se ziyada khassara tumhara hoga... Lehaza tum un ki baat qata’an na mano aur un se muqabla karne ke liye Allah Tabarak-wa-Ta’ala se madad maango...

Alamat-e-Tauba

Tauba ki maqbooliyat ki alamat yeh hai ke is gunah ke baad nadamat paida ho jaye kyunke hadees mein aata hai “An-Nadamatu Taubatun” (Nadamat tauba hai), gunah ke baad baaz logon par kabhi gham-o-nadamat ki kaifiyat ban jati hai ke hum ne aise Maalik ko naraz kiya jis ke hum par la-mehdood ahsanat hain yehi kaifiyat qabooliyat-e-tauba ki alamat hai aur gunah ke baad nadamat ka na hona yeh mardoodiyat ki alamat hai jaisa ke shaitan ko ab tak nadamat nahi hui! Hadees mein aata hai:

Momin ke qalb par gunah misl pahaad maloom hota hai aur munafiq ke qalb par misl makhi ke maloom hota hai...

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Banda ke Peer-o-Murshid ne qabooliyat-e-tauba ki alamat par farmaya:

Gunah se dil mein aag lagti hai aur jab (tauba karne se) rehmat ka nuzool ho gaya to aag bujh jaye gi balkeh baghair huroof ke dil mein aawaz aane lage gi ab ziyada mat ro...

(Mawahib-e-Rabbani 23)

Tauba Ke Ajeeb-o-Ghareeb Fawaid Hadees Ki Basharat

1. Ibn-e-Hajar Rahmatullah Alaih ne likha hai ke Quran Pak mein aata hai ke gunahon wala jannati hai...

Hadees mein aata hai ke:

Tauba karne wale jab apni qabron se niklein ge un ke munh se kasturi ki khushboo mehkegi aur yeh jannat ke dastarkhwan par aa ke us se tanawul karein ge... (Arsh) ke saye mein baithein ge jab bohat se log hisab-o-kitab ki sakhti mein hon ge... (Aansuon Ka Samandar)

Mehboobiyat Ki Basharat

Faida Number 2: Quran mein Allah Tabarak-wa-Ta'ala farmate hain:

"Innallaha Yuhibbut-Tawwabeen"

"Allah Tabarak-wa-Ta'ala tauba karne wale se mohabbat karte hain..."

Aur hadees shareef mein aata hai ke:

"At-Ta'ibu Habibullah"

"Tauba karne wala Allah Tabarak-wa-Ta'ala ka dost hai..."

Donon Jahan Mein Kamyabi Ki Basharat

Faida Number 3: Surah An-Noor Ayat 31 mein Allah Tabarak ne tauba karne walon ko donon jahan mein kamyabi ki basharat di hai!

Sukoon-e-Qalb Ki Basharat

Faida Number 4: Insan jab gunah karta hai is wajah se us par Allah Tabarak-wa-Ta'ala ki la'nat barasti hai is ki wajah se qalb par bawajood duniya jahan ke aish-o-ishrat ke aik wahshat si rehti hai chunancha jab banda tauba karta hai to us ki barkat se banda Allah Tabarak-wa-Ta'ala ka mehboob ban jata hai is banda par Allah Tabarak-wa-Ta'ala ki rehmat barasti hai is ki wajah se sukoon-e-qalb hasil hota hai...

Surah An-Noor mein isi baat ko Allah Tabarak-wa-Ta'ala ne irshad farmaya hai!

Tauba ke is faida ko aik Allah wale ne doosre andaz mein likhte hue farmaya ke:

Tauba ka panchwan faida yeh hai ke tauba karne se taib ko gunahon ke bojh taley se rehai mil jati hai... aur gunah ke sabab jo us par aik khauf taari ho jata hai... who zail ho kar aik qisam ki us ko zehni azadi hasil ho jati hai...

Istighfar Ki Kasrat Husool-e-Rizq Ka Zariya Hai

Faida Number 5: Tauba ka aik faida yeh hai ke tauba ki barkat se rizq mein wusat ho jati hai aur tauba rizq ki wusat ka aik bohat bada zariya hai... Hazrat Nuh Rahmatullah Alaih ke mutalliq Allah Tabarak-wa-Ta'ala farmate hain ke unhon ne apni qaum se kaha:

"Fa-Qultustaghfiroo Rabbakum Innahu Kana Ghaffara Yursilis-Sama'a Alaikum Midrara Wa Yumdidkum Bi-Amwalin Wa Baneena Wa Yaj'al Lakum Jannatin Wa Yaj'al Lakum Anhara"

"Pas main ne kaha apne Parwardigar se gunahon ki ma'afi talab kar lo beshak who bada bakhshne wala hai (tumhari tauba ki barkat se) asman se tum par musla dhaar barish barsaye ga... aur tumhare maalon aur aulad mein izafa kare ga aur tumhare liye baagh aur nehrein banaye ga..."

Imam Qurtubi Rahmatullah Alaih farmate hain ayat mein is baat ki daleel hai ke gunahon ki ma'afi ka sawal karne ke zariye rizq aur barish talab ki jati hai...

Hazrat Mutarrif Imam Sha'bi Rahmatullah Alaih se riwayat karte hain ke:

Hazrat Umar (R.A) barish talab karne ke liye logon ke saath bahar nikle... Allah Tabarak-wa-Ta'ala se gunahon ki ma'afi maangne ke siwa unhon ne kuch baat na ki aur wapis laut aaye... Un ki khidmat mein arz kiya gaya:

Hum ne aap ko barish talab karte hue nahi suna...

Farmane lage:

“Main ne Allah Tabarak-wa-Ta’ala se asman ke un sitaron ke saath barish talab ki hai jin ke zariye barish hasil ki jati hai...”

Phir Quran Kareem ki yeh ayat-e-karima parhi:

“Istaghfiroo Rabbakum Innahu Kana Ghaffara Yursilis-Sama’a Alaikum Midrara”

“Apne Parwardigar se gunahon ki ma’afi talab karo, beshak who bada bakhshne wala hai... Asman se tum par musla dhaar meenh barsaye ga...”

Qurtubi Rahmatullah Alaih ne Hazrat Ibn-e-Sabih se riwayat ki ke:

Aik shakhs ne Hazrat Hasan Basri Rahmatullah Alaih ke roo-ba-roo qahat saali ki shikayat ki, to unhon ne us se farmaya: Allah Tabarak-wa-Ta’ala se apne gunahon ki ma’afi maango...

Doosre shakhs ne ghurbat-o-iflas ki shikayat ki, to us se farmaya: Allah Tabarak se apne gunahon ki ma’afi talab karo...

Teesre shakhs ne hazir khidmat ho kar arz ki:

Allah Tabarak se dua kijiye ke who mujhe beta ata farma dein... Aap ne us ko jawab...

...mein talqeen ki: “Allah Tabarak-wa-Ta’ala se apne gunahon ki ma’afi ki darkhwast karo...”

(Kaleem-e-Ummat Jild 1 Safha 203)

Chouthe shakhs ne un ke saamne apne baagh ki khushk saali ka shikwa kiya to us se farmaya:

Allah Tabarak se apne gunahon ki ma’afi ki iltija karo (Ibn-e-Sabih kehte hain) Main ne un se kaha: Aur aik doosri riwayat mein hai ke Rabi bin Sabih ne un se kaha: “Aap ke paas char ashkhs alag alag shikayat le kar aaye aur aap ne un sab ko aik hi baat ka hukm diya ke Allah Tabarak-wa-Ta’ala se apne gunahon ki ma’afi ka sawal karo...”

(Tafseer Al-Khazin 1547, Neez Mulahiza Ho Rooh-ul-Ma’ani 73/29)

Imam Hasan Basri Rahmatullah Alaih ne jawab diya: Main ne unhein apni taraf se to koi baat nahi batlai (main ne to unhein us baat ko hukm diya hai jo baat Rab Raheem-o-

Kareem ne Surah Nuh mein bayan farmai hai) Surah Nuh mein Allah Tabarak-wa-Ta'ala farmate hain:

"Istaghfiroo Rabbakum Innahu Kana Ghaffara Yursilis-Sama'a Alaikum Midrara Wa Yumdidkum Bi-Amwalin Wa Baneena Wa Yaj'al Lakum Jannatin Wa Yaj'al Lakum Anhara" (Tafseer-e-Qurtubi 303-302/18)

"Apne Rab se gunahon ki ma'afi talab karo... Beshak who bada bakhshne wala hai... Asman se tum par musla dhaar meenh barsaye ga aur tumhare maalon aur aulad mein izafa kare ga aur tumhare liye baagh aur nehrein banaye ga..."

Allah Akbar! Istighfar ke fawaid-o-samraat kitne aali shaan aur ziyada hain... Aye Maula-e-Kareem! Hamein istighfar karne walon mein shamil farmaiye aur istighfar ki duniyawi-o-ukhrawi khair-o-barakat se faiz-yab farmaiye... Aap yaqeenan faryadon ke sunne wale aur qabool farmane wale hain... Aameen Ya Rabb-ul-Alameen...

Istighfar-o-tauba ke rizq ka sabab hone ki doosri daleel who ayat-e-karima hai jis mein Allah...

...Tabarak-wa-Ta'ala ne Hazrat Hud Alaihis Salam ki apni qaum ko dawat dene ka zikar farmaya hai aur who ayat-e-karima darj zail hai:

"Wa Ya Qaumistaghfiroo Rabbakum Summa Tooboo Ilaihi Yursilis-Sama'a Alaikum Midraran Wa Yazidkum Quwwatan Ila Quwwatikum Wala Tatawallau Mujrimeen"

"Aur aye meri qaum! Apne Rab se (guzishta) gunahon ki ma'afi talab karo... Phir (aainda gunah karne se) tauba karo... Who tum par asman se khoob zor ka meenh barsaye ga... Aur tumhari quwwat mein mazeed izafa kare ga aur gunahgar ho kar phir na jao..."

Hafiz Ibn-e-Kathir Rahmatullah Alaih is ayat-e-karima ki tafseer mein tehrer farmate hain:

Phir unhon (Hazrat Hud A.S) ne apni qaum ko Allah Tabarak-wa-Ta'ala se sabqa gunahon ki ma'afi talab karne ka hukm diya ke us se sabqa khatayen mit jati hain... Neez is baat ki talqeen ki ke aainda gunahon se baaz rahein aur jis kisi mein (istighfar-o-tauba ki) khoobi paida ho jaye Allah Tabarak-wa-Ta'ala us ke liye rizq ka husool sehal kar dete hain... (Tafseer Ibn-e-Kathir)

Isi liye farmaya:

“Yursilis-Sama’a Alaikum Midrara”

Istighfar-o-tauba ke husool-e-rizq ki kunji hone ki chouthi daleel darj zail hadees hai:

“Rawa Al-Aimmatu Ahmad Wa Abu Dawood Wa An-Nasai Wa Ibn Majah Wal-Hakim An Abdillah Bin Abbas (Radhiyallahu Anhuma) Qala Qala Rasoolullah Man Aktharal Istighfara Ja’alallahu Lahu Min Kulli Hammin Farajan Wa Min Kulli Zaiqin Makhrajan Wa Razaqahu Min Haisu La Yahtasib”

(Abi Dawood Jild 3 Safha 268)

Imam Ahmad, Imam Abu Dawood, Imam Nasai, Imam Ibn Majah, Imam Hakim Hazrat Abdullah bin Abbas (R.A) se riwayat karte hain, unhon ne farmaya: Janab Rasul Allah (S.A.W) ne irshad...

...farmaya: Jis ne kasrat se Allah Tabarak-wa-Ta’ala se apne gunahon ki ma’afi talab ki, Allah Tabarak-wa-Ta’ala us ko har gham se nijat dein ge, har mushkil se nikal dein ge aur us ko wahan se rizq muhayya farmayen ge jahan se us ka wahm-o-guman bhi na hoga...

Is hadees pak mein Janab Rasul Allah (S.A.W) ne kasrat se apne gunahon ki ma’afi talab karne wale ko teen samraat-o-fawaid hasil hone ka zikar farmaya hai aur un teen mein se aik faida yeh hai ke sab se badi quwwat-o-taqat ke maalik Allah Ar-Razzaq us ko wahan se rizq muhayya farmayen ge jahan se us ka wahm-o-guman bhi na hoga...

Is khabar ki sachai aur haqqaniyat mein kya shuba ho sakta hai ke khabar dene wale who hain jo Allah Tabarak-wa-Ta’ala ki saari makhlooq mein sab se sache hain aur phir who aisi khabar apni taraf se nahi balkeh Allah Tabarak-wa-Ta’ala ki wahi se dete hain...

Aye rizq ke mutlashiyo! Kasrat se istighfar-o-tauba karo... Apne gunahon se door ho jao. Guzishta siyah karion par nadamat ke aansu bahao... Aur is baat ka azm kar lo ke aainda saari zindagi un gunahon ke qareeb nahi phatko ge.

Hazrat Ibn Abbas (R.A) Huzoor Akram (S.A.W) ka farman naqal karte hain ke jis ne istighfar par dawam ikhtiyar kiya Haq Ta’ala us ko har gham aur takleef se khulasi ata farmate hain... Aur us ko aise taur par rizq dete hain jis ka us ko guman bhi nahi hota...

(Abu Dawood Jild 1 Safha 220)

Azab-e-Khudawandi Se Mehfooz Hone Ki Basharat

Faida Number 6: Hazrat Fazala bin Ubaid (R.A) Huzoor Akram (S.A.W) se riwayat karte hue farmate hain:

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“Al-Abdu Aminun Min Azabillahi Mastaghfarallaha Azza Wa Jal”

(Ibn-e-Kathir Jild 313)

Banda jab tak istighfar karta rehta hai azab-e-khudawandi se mehfooz rehta hai...

Pas saalik ko chahiye ke rozana istighfar parhna aur apne gunahon se tauba taib hona lazmi samjhe...

Ikmal-ush-Shiyam mein likha hai... Aye dost! Tera tauba ki umeed par gunah karte rehna aur zindagi ki umeed par tauba ko mu’akhkhar karte rehna teri aqal ka chiragh gul hone ki daleel hai...

Aamaal-e-Saliha Ki Taufiq

Faida Number 7: Tauba ki barkat se aamaal-e-saliha ki taufiq milti hai aur Allah Tabarak-wa-Ta’ala ke doston ki sifat paida hoti chali jati hai... Aur aamaal mein barkat hasil hoti hai. Aur Allah Tabarak-wa-Ta’ala ko raazi karne ka jazba aur sabr shukr, raza bil-qaza, tawakkul jaisi sifat hasil hoti hain...

Tauba ka saatwan faida yeh hai ke is ki barkat se gunah nekiyon mein tabdeel ho jate hain... Irshad-e-Bari hai ke:

“Illa Man Taba Wa Amyana Wa Amila Amalan Salihan Fa-Ulaika Yubaddilullahu Sayyi-atihim Hasanat Wa Kanallahu Ghafoorar-Raheema”

(Al-Furqan: 70)

Jo tauba kar lein aur iman la kar ache amal karein to Allah Tabarak-wa-Ta’ala un ki buraiyon ko nekiyon ke saath tabdeel kar dete hain aur Allah Tabarak-wa-Ta’ala bade Ghafoor-ur-Raheem hain...

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Bab Number 8

Shara-it-e-Tauba (Conditions of Repentance)

Shareh Muslim Muhaddith Azeem Allama Nawawi Rahmatullah Alaih Riyad-us-Saliheen mein shara-it-e-tauba par likhte hain:

"Pas agar ma'siyat (gunah) ka ta'alluq banda aur Allah Ta'ala ke darmiyan hai... aur huqooq-ul-ibad se ta'alluq nahi to us ke liye teen shartein hain:

* Aik yeh ke gunah foran tark kar de (chor de)...

* Doosre yeh ke apne fe'l par sharminda ho...

* Teesre yeh ke dobara us fe'l ko na karne ka irada kare...

Pas agar in teen sharton se koi shart na payi gayi to tauba sahih nahi hui."

"Aur agar gunah ka ta'alluq insan ke huqooq se hai to us ke liye char shartein hain."

Teen to yehi hain jo oopar mazkoor hain aur chouthi shart yeh hai ke:

Is insan ke haq se bari-ul-zimma ho. (Riyad-us-Saliheen)

Baaz ahl-e-ilm ne sachi tauba ki kuch doosri tafseel bhi bayan ki hai jin ka khulasa darj zail hai:

* Gunah ko sirf Allah Tabarak-wa-Ta'ala ke dar se ya Allah ki mohabbat mein chora ho koi doosra maqsad na ho...

...maslan woh aadmi sachi tauba karne wala nahi hai... jo gunah ko logon ke dar se ya apne jismani nuqsan ke dar se ya phir apni shohrat ke nuqsan ke dar se chora ho...

* Jitni bhi haram qisam ki cheezein us ke paas maujood hon unhein zaya kar de maslan nasha aawar ashiya, gaane bajane ke aalaat, tasweerein, filmein, fahash novel, mujassame, waghaira in sab cheezon ko tod phod kar jala de...

* Sachi tauba ki tafseel mein yeh hai ke agar kisi shakhs ne chori se ya namaz ki ghaflat se tauba ki hai to us ke saath us ki tauba us waqt kamil hogi... jab woh tamam haram kaamon ko chorne ke saath shar'i darhi rakhay aur shalwar ko takhnon tak rakhay aur angrezi libas o baal se ijtinab kare aur haram ashiya se bache...

Kya Aisa Shakhs Maayus Ho Jaye?

Imam Ghazali Rahmatullah Ta'ala farmate hain ke:

Momin ke liye asal rasta to yeh hai ke woh tauba kare... aur teenon shara-it ke saath kare.

Lekin baaz auqaat aik shakhs bohat se gunah chor deta hai... aur jin gunahon mein mubtila hai... un ko bhi chorne ki koshish mein laga hua hai... lekin aik gunah aisa reh gaya jis ko chorne par koshish ke bawajood woh qadir nahi ho raha hai... balkeh haalat ya mahol ki wajah se maghloob hai... aur us gunah ko chor nahi pa raha hai... ab sawal yeh hai ke kya aisa shakhs tauba se maayus aur na-umeed ho kar baith jaye ke main is ke chorne par qadir nahi... is liye main to tabah ho gaya?...

Haram Rozgar Wala Shakhs Kya Kare?

Maslan aik shakhs bank mein mulazim hai... aur bank ki mulazmat na-jaiz aur haram hai...

...lekin is liye ke sood ki aamdani hai... jab woh deen ki taraf aaya... aur aahista aahista us ne bohat se gunah chor diye namaz, roza shuru kar diya... aur shari'at ke doosre ahkaam par bhi amal karna shuru kar diya... ab woh dil se to yeh chahta hai ke main is haram aamdani se bhi kisi tarah bach jaon... aur bank ki mulazmat chor doon lekin us ke biwi bache hain, un ki ma'ash aur huqooq ki zimmedari bhi us ke oopar hai... ab agar woh mulazmat chor kar alag ho jaye to khatra is baat ka hai ke pareshani aur takleef mein mubtila ho jaye... jis ki wajah se woh bank ki mulazmat chorne par qadir nahi ho raha hai... (Tauba Gunahon Ka Taryaq)

To us shakhs ke liye ahl-e-ilm ne likha hai ke hadees mein aata hai ke baaz auqaat rizq ki tangi ki wajah se aadmi kufr kar baithta hai is liye aisa shakhs bank mein kaam kare... lekin us ke kaam karne ki do shartein hain:

* Aik yeh ke doosri naukri be-rozgar ki tarah talash kare...

* Doosri shart yeh hai ke woh naukri itne mayar ki na ho us ke guzare ke laiq ho chunancha aisa shakhs in donon shara-it ko saamne rakh kar doosri naukri talash kare ga to Insha'Allah us ke paas kuch na kuch uzr hoga.

Allah Allah Allah

Bab Number 9

Aqsam-e-Tauba (Types of Repentance)

Hazrat Fariduddin Masood Rahmatullah Alaih ne farmaya ke tauba ki saat qismein hain:

* Dil ki

* Zaban ki

* Aankh ki

* Kaan ki

* Haath ki

* Paaon ki

* Nafs ki

Hazrat Maulana Mufti Taqi Usmani Sahib Damat Barakatuhum ne likha hai ke tauba ki do qismein hain:

* Tauba Ijmali

* Tauba Tafseeli

Tauba Ijmali

Tauba Ijmali yeh hai ke insan aik martaba itminan se baith kar apni pichli zindagi ke tamam gunahon ko ijmali taur par yaad kar ke dhiyan mein la kar un sab se Allah Tabarak-wa-Ta'ala ke huzoor tauba kare...

Tauba ijmali ka behtar tareeqa yeh hai ke sab se pehle Salat-ut-Tauba ki niyat se do rak'at namaz parhay... us ke baad Allah Tabarak-wa-Ta'ala ke huzoor aajizi, inkisari, nadamat aur sharmindagi aur ilhah-o-zaari ke saath aik aik gunah ko yaad kar ke yeh dua kare ke Ya Allah, ab tak meri pichli zindagi mein mujh se jo kuch gunah hue hain chahey woh zahiri gunah hon ya batini... huqooq-ul-Allah se mutalliq hue hon, ya bade gunah hue hon Ya Allah! Main in sab se tauba karta hoon. Yeh tauba ijmali hui.

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Tauba Tafseeli

Lekin tauba ijmali karne ka yeh matlab nahi ke ab bilkul paak saaf ho gaye ab kuch nahi karna balkeh us ke baad tauba tafseeli zaroori hai woh is tarah ke jin gunahon ki talafi

mumkin hai... un ki talafi karna shuru kar de... jab tak insan un ki talafi nahi kare ga... us waqt tak us ki tauba kamil nahi hogi...

Maslan farz namazein choot gayi thin ab jab namazein choot jane ka khayal aaya to ab tauba kar li... lekin zindagi ke andar maut se pehle un namazon ko qaza karna wajib hai... aur agar tauba kar ke itminan se baith gaya aur namazon ki qaza nahi ki to is soorat mein tauba kamil nahi hui... is liye ke jin gunahon ki talafi mumkin thi un ki talafi nahi ki... lihaza islah ke andar sab se pehla qadam yeh hai ke tauba ki takmeel kare jab tak yeh nahi kare ga us waqt tak islah mumkin nahi.

Namaz Ka Hisab Lagaye

Tauba tafseeli ke andar sab se pehla muamla namaz ka hai baligh hone ke baad se ab tak jitni namazein qaza hui hain un ka hisab lagaye baligh hone ka matlab yeh hai ke ladka us waqt baligh hota hai jab us ko ehtlam ho aur ladki us waqt baligh hoti hai, jab us ko haiz aana shuru ho jaye... lekin agar kisi ke andar yeh alamatein zahir na hon to is soorat mein jis din pandrah (15) saal umar ho jaye us waqt woh baligh ho jata hai... chahey ladka ho ya ladki ho us din se us ko baligh samjha jaye ga... us din se us par namaz bhi farz hai, rozay bhi farz hain aur doosre faraiz-e-deenia bhi us par laagu ho jayen ge...

Lihaza insan sab se pehle yeh hisab lagaye ke jab se main baligh hua hoon... us waqt se ab tak kitni namazein choot gayi hain bohat se log to aise bhi hote hain jo...

Gunahon Ka Samandar

...deendar gharane mein paida hue aur bachpan hi se maa baap ne namaz parhne ki aadat daal di jis ki wajah se baligh hone ke baad se ab tak koi namaz qaza hi nahi hui... agar aisi soorat hai to Subhan Allah... aur aik musalman gharane mein aisa hi hona chahiye... is liye ke Huzoor-e-Aqdas (S.A.W) ka irshad hai ke jab bacha saat saal ka ho jaye to use namaz ki talqeen karo... aur jab bacha das saal ka ho jaye to us ko maar kar namaz parhwao...

Lekin agar bil-farz baligh hone ke baad ghaflat ki wajah se namazein choot gayin, to un ki talafi karna farz hai. Talafi ka tareeqa yeh hai ke apni zindagi ka jaiza le kar yaad kare ke mere zimme kitni namazein baqi hain... agar theek theek hisab lagana mumkin ho to theek theek hisab laga le. Lekin agar theek theek hisab lagana mumkin na ho to is soorat mein aik muhtat andaza kar ke is tarah hisab lagaye ke is mein namazein kuch ziyada to ho jayen lekin kam na hon...

Aur phir us ko aik copy mein likh le ke aaj is tareekh mein mere zimme itni namazein farz hain aur aaj se main in ko ada karna shuru kar raha hoon. Aur agar main apni zindagi mein

in namazon ko ada na kar saka to main wasiyat karta hoon ke mere tarka se in namazon ka fidya ada kar diya jaye...

Aik Wasiyat Nama Likh Lijiye

Yeh wasiyat likhna is liye zaroori hai ke agar aap ne yeh wasiyat nahi likhi aur qaza namazon ko ada karne se pehle aap ka intiqal ho gaya to is soorat mein warisa ke zimme shar'an yeh zaroori nahi hoga ke aap ki namazon ka fidya ada karein... yeh fidya ada karna un ki marzi par mauqoof hoga chahein to dein aur chahein to na dein. Agar fidya ada karein ge to yeh un ka ehsan hoga... shar'an un ke zimme farz-o-wajib nahi... lekin agar aap ne fidya ada karne ki...

...wasiyat kar di to is soorat mein warisa shar'an is baat ke paband hon ge ke woh kul maal ke aik tihai tarka ki hadd tak is wasiyat ko nafiz karein... aur namazon ka fidya ada karein.

Huzoor-e-Aqdas (S.A.W) ka irshad hai ke:

"Har woh shakhs jo Allah par aur Yaum-e-Aakhirat par iman rakhta ho aur us ke paas koi baat wasiyat likhne ke liye maujood ho to us ke liye do raatein bhi wasiyat likhe baghair guzarna jaiz nahi." (Jami' Tirmidhi Safha 33 Jild 2)

Lihaza agar kisi ke zimme namazein qaza hain to is hadees ki roshni mein us ko wasiyat likhna zaroori hai... ab hum logon ko zara apne gireban mein munh daal kar dekhna chahiye ke hum mein se kitne logon ne apna wasiyat nama likh kar rakha hua hai... halankeh wasiyat nama na likhna aik mustaqil gunah hai jab tak wasiyat nama nahi likhe ga us waqt tak yeh gunah hota rahe ga is liye foran aaj hi hum logon ko apna wasiyat nama likh lena chahiye.

Qaza-e-Umri Ki Adaigi

Is ke baad un qaza namazon ko ada karna shuru kar de... in ko qaza-e-umri bhi kehte hain... is ka tareeqa yeh hai ke har waqti namaz ke saath aik namaz qaza bhi parh le... aur agar kisi ke paas waqt ziyada ho to aik se ziyada bhi parh sakta hai ta ke jitni jaldi yeh namazein poori ho jayen utna hi behtar hai. Balkeh waqti namazon ke saath jo nawafil hote hain... un ke bajaye qaza namaz parh le, aur namaz-e-Fajr ke baad aur Asr ki namaz ke baad nafli namaz...

...parhna to jaiz nahi lekin qaza namaz parhna jaiz hai is mein Allah Tabarak-wa-Ta'ala ne itni aasani farma di hai... hamein chahiye ke hum is aasani se faida uthayen aur jitni

namazein ada karte jayen us copy mein saath hi saath likhte jayen ke itni ada kar lin itni baqi hain.

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Gunahon Ka Samandar

(Yahan safha par aik naqsha/chart bana hua hai qaza namazon ka hisab rakhne ke liye)

Sunnaton Ke Bajaye Qaza Namaz Parhna Durust Nahi

Baaz log yeh masla poochte hain ke chunkeh hamare zimme qaza namazein bohat baqi hain to kya hum sunnatein parhne ke bajaye qaza parh sakte hain?... ta ke qaza namazein jald poori ho jayen... is ka jawab yeh hai ke sunnat hai ke Sunnat-e-Muakkada parhni chahiye. Un ko chorna durust nahi... Albatta nawafil ke bajaye qaza namazein parhna jaiz hai... (Tauba Gunahon Ka Taryaq)

Yaad rakhein namaz khalis badani ibadat hai is ka koi badal nahi ho sakta aur yeh bhi yaad rahe ke zindagi mein namazon ka fidya nahi diya ja sakta. Lihaza is sehat ko ghanimat jante hue khud hi faut shuda namazon ki adaigi shuru kar dein haan maut tak bhi yeh tadaad poori na ho sake to shari'at ne jo musalman par reham khate hue us ko haq diya hai (balkeh lazim kiya hai) ke woh wasiyat kar jaye aur wariseen us ke tihai maal se fidya ada kar dein... aur Haq Subhanaho wa-Ta'ala qabool farma lein to umeed hai ke yeh shakhs azab aur pakad se bach jaye... Lihaza har musalman ko chahiye ke agar namazein choot gayi hon to zaroor wasiyat kar jaye ke meri maut ke baad mere maal mein se namazon ke fidya ki raqam nikal kar ada kar dein.

Naqsha Baraye Qaza-e-Umri

(Naqsha)

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Gunahon Ka Samandar

Qaza Namazein Ada Karne Ka Tareeqa-e-Kaar

Woh namaz jo waqt par na parhi jaye woh qaza kehlati hai bila uzr-e-shar'i namaz farz aur witr qaza karna sakht gunah hai qaza karne wale par farz hai ke us ki qaza parhay aur sache dil se tauba kare.

Qaza Namaz Ke Chand Zaroori Masail Yeh Hain:

Masla: Qaza ke liye koi waqt muayyan nahi umar mein jab bhi parhay ga bari-ul-zimma ho jaye ga magar tuloo o ghuroob-e-aaftab aur zawal ke waqt jaiz nahi ke in auqaat-e-makrooh mein namaz jaiz nahi.

Masla: Jis ke zimme kai saal ki namaz qaza ho to us ki adaigi ka aasan tareeqa yeh hai ke har roz ki namaz ki qaza mein beesein (20) rak'atein hoti hain 2 farz Fajr, 4 Zuhr, 4 Asr, 3 Maghrib, 4 Isha ke aur 3 Witr agar qaza namaz ki sahih tadaad maloom nahi to guman-e-ghalib kare aur utni hi parh le...

Qaza mein yun niyat karni zaroori hai niyat ki main ne sab mein pehli ya sab se pichli Fajr ki jo mujh se qaza hui ya pichli Zuhr ki jo mujh se qaza hui thi aur main ne use ada na kiya. Isi tarah har namaz mein yehi niyat kare.

Jis ki qaza namazein kasrat se hain woh aasani ke liye darj zail tareeqe se bhi ada kare to jaiz hai...

* Har rukoo aur sajde mein teen teen baar Subhana Rabbiyal Azeem aur Subhana Rabbiyal A'la ki jagah sirf aik aik baar kahe...

* Doosri takhfeef yeh ke farzon ki teesri aur chouthi rak'at mein Alhamdu Shareef ki jagah faqat SubhanAllah teen baar keh kar rukoo kare... magar Witr ki teenon rak'aton mein Alhamdu aur Surah donon zaroor parhi jayen.

* Teesri takhfeef yeh ke pichli attahiyat ke baad donon durood aur dua ki jagah sirf Allahumma Salli Ala Muhammadin Wa Aalihi keh kar salam pher de...

Here is the Roman Urdu translation of pages 109 to 118 from the file “Gunahon Ka Samandar Aur Rehmat-e-Ilahi Ki Wusat”.

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Gunahon Ka Samandar

... Allah teen baar keh kar rukoo kare... magar Witr ki teenon rak’aton mein Alhamdu aur Surah donon zaroor parhi jayen.

Teesri takhfeef yeh ke pichli attahiyat ke baad donon durood aur dua ki jagah sirf Allahumma Salli Ala Muhammadin Wa Aalihi keh kar salam pher de...

Qaza Rozon Ka Hisab Aur Wasiyat

Isi tarah rozon ka jaiza lein jab se baligh hue hain... us waqt se ab tak rozay chootay hain ya nahi? Agar nahi chootay to bohat acha... agar choot gaye hain to un ka hisab laga kar apne

paas wasiyat nama ki copy mein likh lein ke aaj fulan tareekh ko mere zimme itne rozay baqi hain main un ki adaigi shuru kar raha hoon agar main apni zindagi mein un ko ada nahi kar saka to mere marne ke baad mere tarka mein se un rozon ka fidya ada kar diya jaye... Is ke baad jitne rozay ada karte jayen... us wasiyat nama ki copy mein likhte jayen ke itne rozay ada kar liye itne baqi hain ta ke hisab saaf rahe...

Wajib Zakat Ka Hisab Aur Wasiyat

Isi tarah zakat ka jaiza lein, baligh hone ke baad zakat ada karna farz ho jata hai... Lihaza baligh hone ke baad agar apni malkiyat mein qabil-e-zakat ashiya thin aur un ki zakat ada nahi ki thi to ab tak jitne saal guzre hain har saal ki alaihda alaihda zakat nikalein... aur us ka ba-qaida hisab lagayen aur phir zakat ada karein aur agar yaad na ho to phir ehtiyat kar ke andaza karein jis mein ziyada ho jaye to koi haraj nahi lekin kam na ho... Aur phir us ki adaigi ki fikr karein aur us ko apne wasiyat nama ki copy mein likh lein aur jitni...

...zakat ada kar dein us ko copy mein likhte chale jayen aur jald az jald ada karne ki fikr karein...

Muhasiba Hajj:

Isi tarah hajj zindagi mein aik martaba farz hota hai... agar hajj farz hai aur ab tak ada nahi kiya... to jald az jald is se bhi sabakdosh hone ki fikr karein... yeh sab Huqooq-ullah hain... in ko ada karna bhi tauba tafseeli ka aik hissa hai (Tauba Gunahon Ka Taryaq).

Muhasiba Qurbani:

Isi tarah qurbani ka jaiza lein ke main ne kabhi la-parwahi ya kisi majboori ki bina par bawajood wajoob qurbani ke saal qurbani nahi ki ya phir qurbani to ki... lekin aisa janwar le aaya jis mein koi aib tha jis ki wajah se qurbani nahi hui in sab ka muhasiba karein, is ke baad hisab kitab kar ke agar qurbani apni ho to un janwaron ki majmooi qeemat masakeen par sadqa karein.

Muhasiba Sadaqa Fitr:

Isi tarah Eid-ul-Fitr ke sadaqat ka jaiza lein ke kisi saal kam-ilmi ki bina par main ne sadaqa fitr nahi diya to us ka hisab kare itni raqam masakeen ko sadqa dein.

Muhasiba Kaffara Qasam:

Isi tarah is baat ka jaiza lein ke main ne kisi baat par qasam kha kar qasam todi ho aur us ka kaffara ada na kiya ho ya kisi qism ka mujh par kaffara to nahi hai agar aisa hai to baad mein us ka hisab kar ke us kaffara ko ada karein...

Muhasiba Sajdah Tilawat:

Isi tarah is baat ka jaiza lein ke mujh par sajdah tilawat to nahi reh gaya kyunke sajdah tilawat ki adaigi wajib hai... aur agar sajdah tilawat ada karne ki qudrat rakhta ho to ada karne ka ehtimam kare, agar ada karne ki qudrat nahi rakh sakta ho to fi sajdah tilawat aik sadaqa fitr ki qeemat masakeen ko de de...

Huqooq-ul-Ibad Ada Kare Ya Ma'af Karaye:

Is ke baad huqooq-ul-ibad ka jaiza lein, ke kisi ka koi jani haq ya kisi ka koi mali haq apne zimme wajib ho, aur ab tak ada na kiya ho, to us ko ada karein ya ma'af karayen, ya kisi ko koi takleef pohanchai ho, us se ma'af karayen.

Hadith shareef mein hai ke aik martaba Huzoor (S.A.W) ne ba-qaida Sahaba Karam ke majma mein khade ho kar yeh elaan farmaya ke:

"Agar main ne kisi ko koi takleef pohanchai ho, kisi ko koi sadma pohanchaya ho, kisi ka koi haq mere zimme ho to aaj main aap sab ke saamne khada hoon... who shakhs aa kar mujh se badla le le ya ma'af kar de."

Lihaza jab Huzoor Aqdas ma'afi maang rahe hain to hum aur aap kis shumar mein hain. Lihaza zindagi mein ab tak jin jin logon se ta'alluqat rahe, ya len den ke mamlaat rahe ya uthna baithna raha, ya aziz-o-aqarib hain, un sab se rabta kar ke zabani ya khat likh kar un se maloom karein aur agar un ka tumhare zimme koi mali haq nikle to us ko ada karein aur agar mali haq nahi hai, balkeh jani hai maslan kisi ki ghibat ki thi kisi ko bura...

...bhala keh diya tha, ya kisi ko sadma pohanchaya tha un sab se ma'afi maangna zaroori hai.

Aabroo Ke Huqooq:

Hadith mein muflis us shakhs ko farmaya gaya jo Qiyamat ke roz nekiyan bohat laye ga lekin kisi ko gali di hogi, kisi par tohmat lagai hogi, kisi ka maal na-haq khaya hoga, kisi ka

na-haq khoon bahaya hoga, aur kisi ko mara hoga to us ki nekiyan us ko di jayen gi jis ko sataya hoga, aur jis ki haq talfi ki hogi aur agar us ke naik aamaal khatam ho gaye aur mutalbe wale baqi rahe to un ke gunah us ke sar par daal diye jayen ge...

Lihaza bhaiyo! Is ka khoob khayal rakhein! Jis ko mara ho, sataya ho qarz ada na kiya ho to aaj hi ma'afi maang lein, qarza chuka dein... agar kisi ki ghibat ki hai, to us sahib-e-haq se ma'afi talafi ki batreeq-e-shara koshish karein aur us ke saath saath us ke liye dua karein aur isaal-e-sawab karein chahey who zinda ho ya murda ho...

Yeh baat to apni jagah durust hai ke Huqooq-ullah tauba se ma'af ho jate hain... lekin "Huqooq-ul-Ibad" us waqt tak ma'af nahi hote, jab tak sahib-e-haq ma'af na kare, ya us ko ada na kare... Lekin Hazrat Thanvi Qaddas Allahu Sirrahu farmate hain ke aik aadmi se zindagi mein huqooq-ul-ibad zaya hue aur baad mein Allah Ta'ala ne us ke dil mein un huqooq ki adaigi ki fikr ata farmai aur tauba ki taufiq ata farmai, jis ke natije mein us ne un huqooq ki adaigi ki fikr shuru kar di, aur ab logon se maloom kar raha hai ke mere zimme kis shakhs ke kya huqooq baqi reh gaye hain ta ke main un ko ada kar doon... lekin abhi un huqooq ki adaigi ki takmeel nahi kar paya tha ke us se pehle hi us ka intiqal ho gaya... ab sawal yeh hai ke chunkeh us ne huqooq ki adaigi mukammal nahi ki thi, aur ma'af bhi nahi karaye the kya aakhirat ke...

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Gunahon Ka Samandar

...azab se us ki nijat aur bachao ki koi soorat nahi hai?

Hazrat Thanvi Rahimaullah Ta'ala farmate hain ke is shakhs ko bhi maayus nahi hona chahiye. Is liye ke jab shakhs huqooq ki adaigi aur tauba ke raaste par chal pada tha... aur koshish bhi shuru kar di thi to Insha'Allah us koshish ki barkat se aakhirat mein Allah Ta'ala us ke ashab-e-huqooq ko raazi farma dein ge... aur who ashab-e-huqooq apna haq ma'af farma dein ge...

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Gunahon Ka Samandar

Bab Number 10

Saghira Aur Kabira Gunahon Ki Haqeeqat

Gunah Saghira Aur Gunah Kabira Ki Tafreeq

Gunahon ki do qismein hain, saghira gunah, aur kabira gunah. Saghira gunah ka yeh مطلب nahi hai ke us ko kar lo... aur kabira gunah se bachne ki koshish karo, balkeh donon gunah hain... albatta yeh chota gunah hai, aur who bada gunah hai...

Baaz log is tehqiq mein pade rehte hain ke yeh saghira hai ya kabira hai? Un ki tehqiq ka yeh maqsad hota hai ke agar kabira hai to bachne ka ehtimam karein, aur agar saghira hai to kar lein... Is baare mein Hazrat Thanvi Rahimaullah Ta'ala farmate hain ke:

Is ki misaal to aisi hai jaise aag ka bada angara aur choti chingari, ke agar choti chingari hai to us ko utha kar apne kapdon ki almari mein rakh lo. Is liye ke who choti si to hai lekin yaad rakho! Wohi choti chingari tumhari almari ko jala de gi, jis tarah angara jala dalta hai, ya jaise chota saanp aur bada saanp dasne mein donon barabar hain is tarah gunah saghira ho, chahey kabira ho... jab who Allah Tabarak-wa-Ta'ala ki nafarmani ka amal hai to phir kya saghira aur kya kabira.

Isi wajah se ulema ne farmaya hai ke:

Agar koi shakhs saghira gunah ko saghira samajh kar kar le to wohi saghira phir kabira ban jata hai is liye kisi gunah ko chota samajh kar ikhtiyar mat karo...

Gunahon Ka Samandar

Gunah Gunah Ko Khenchta Hai

Yaad rakho! Jis tarah aik neki doosri neki ko khenchti hai... isi tarah aik gunah doosre gunah ko khenchta hai. Burai burai ko khenchti hai. Aaj agar tum ne aik gunah kar liya aur yeh socha ke chota gunah hai, kar lo, yaad rakho who gunah doosre gunah ko khenche ga... doosra gunah teesre gunah ko karaye ga... aur baat phir kisi hadd par nahi ruke gi... aur gunah ke ma'ni hain "Allah Tabarak-wa-Ta'ala ki nafarmani" agar Allah Tabarak-wa-Ta'ala sirf aik nafarmani par pakad farma lein to sirf aik nafarmani bhi jahannam mein pohanchane ke liye kaafi hai. Chahey who nafarmani choti ho ya badi ho, phir bachne ka koi rasta nahi is liye kisi gunah ko chota mat samjho.

Saghira Aur Kabira Donon Gunahon Se Bacho

Saghira gunah aur kabira gunah do qism ke hain. Farq yeh hai ke kabira baghair tauba-o-nadamat aur baghair chorne ka ehd ke ma'af nahi hota pehle kiye par nadamat ho aage ke liye azm karein aur amlan us ke paas aainda na jayen, saghira se bhi is tarah bacho jaise kabira se bachte ho jaan boojh kar kisi chote gunah ko karna Allah Tabarak-wa-Ta'ala ke saamne jurrat hai aur yeh bada gunah ban jata hai. Yeh bada jurm hai aur saghira gunah par israr karna bhi kabira hai... Maslan pehle dayein karwat lait gaye phir chahey jis tarah laite

magar jaan boojh kar dayein karwat na laita aur maloom hone ke bawajood zid ya israr se aisa kiya to yeh kabira hai. Bayein haath se khana peena shaitan ka kaam hai. Aaj ke musalman amdan is ke khilaf karte hain khate waqt bhari ungliyon se glass dayein se pakadna nafasat ke khilaf hai magar bayein se glass pakad lo aur peena shuru karo, dayaan haath neeche rakh kar ta ke Rasool Pak (S.A.W) ke farman ka ehtimam aur azmat ho...

Saghair Ki Misalen

Aik aadmi subah uthta hai salam kar liya aik gunah ma'af ho gaya kisi se hans kar baat kar li masjid ki taraf chal diye har qadam par aik neki likhi gayi aik gunah ma'af hua wuzu se haath paaon ke gunah ma'af ho gaye... magar yeh saare saghira gunahon ke liye hain yeh farq hai donon mein saghira gunah be-shumar hain sunnat ke khilaf saare amal saghira hain pani Bismillah keh kar nahi piya yeh saghira ho gaya, dahine ke bajaye bayein se khaya piya saghira gunah hai sainkdon gunah maloom hi nahi to amal is se bachne ka kaise hoga, gharz Huzoor (S.A.W) ke tareeqon ke khilaf karna saare saghira hain aur basa auqaat aise gunah ho jate hain ke aadmi ko khabar bhi nahi hoti isi tarah Allah Tabarak-wa-Ta'ala un ko aise ma'af kar dete hain ke un ko khabar bhi nahi hoti jaise saghira gunah hone ke sainkdon raaste hain aise hi us ke ma'af hone ke bhi sainkdon raaste hain...

83 Kabira Gunah Ki Fehrist

* Zina (aurat se bad-fe'li) karna.

* Liwatat (ladke se bad-fe'li) karna.

(Islahi Khutbaat)

* Sharab peena, agarche aik qatra ho, isi tarah taadi, ganjah, bhang waghaira nasha ki cheezein peena.

* Chori karna...

* Pak daman aurat par zina ki tohmat lagana...

* Na-haq kisi ko qatl karna.

* Shahadat ko chupana jab ke us ke siwa aur koi shahid na ho.

* Jhooti gawahi dena...

* Jhooti qasam khana.

* Kisi ka maal ghasab karna...

* Maidan-e-Jihad se bhagna (jab ke muqabla ki qudrat maujood ho).

* Sood khana.

* Yateem ka maal na-haq khana...

* Rishwat lena.

* Maa baap ki nafarmani karna...

* Qata-e-rehmi karna. (Qareebi rishtedaron ke huqooq ada na karna).

* Rasool Allah (S.A.W) ki taraf kisi qaul ya fe'l ko bil-qasd jhoot mansoob karna...

* Ramzan mein bila uzr roza todna...

* Naap tol mein kami karna...

* Kisi farz namaz ko apne waqt se muqaddam ya mu'akhkhar karna...

* Zakat ya roza ko apne waqt par na ada karna (uzr-o-marz ki soorat mein mustasna).

* Hajj farz ada kiye baghair mar jana. (Agar maut ke waqt wasiyat kar di, aur hajj ka intizam chora to is gunah se nikal gaya).

* Kisi musalman ko zulman nuqsan pohanchana...

* Kisi Sahabi ko bura kehna.

* Ulema aur Huffaz-e-Quran ko bura bhala kehna, un ko badnam karne ke darpay rehna...

* Kisi zalim ke paas kisi ki chughal khori karna...

* Dayyusiyat yani apni biwi, beti waghaira ko ba-ikhtiyar khud haram mein mubtila karna ya is par raazi hona...

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Gunahon Ka Samandar

* Qiyadat yani kisi ajnabi aurat ko haram par aamada karna aur us ke liye dalali karna...

* Bawajood qudrat ke amar bil-maroof aur nahi anil-munkar ko chorna...

* Jadoo seekhna aur sikhana ya us par amal karna...

* Quran yaad kar ke bhula dena (yani ba-ikhtiyar khud la-parwahi se bhula dein, kisi marz-o-zoaf se aisa ho jaye who is mein dakhil nahi) aur baaz ulema ne farmaya ke nisyan-e-Quran jo gunah kabira hai us se murad yeh hai ke aisa bhool jaye ke dekh kar bhi na parh sake.

* Kisi jandar ko aag mein jalana (saanp, bichhoo, un ki eeza se bachne ki agar koi aur soorat jalane ke siwa na ho to muzaiqa nahi).

* Kisi aurat ko us ke shohar ke paas jane aur huqooq-e-shohari ada karne se rokna.

* Allah Tabarak-wa-Ta'ala ki rehmat se maayus hona...

* Allah Tabarak-wa-Ta'ala ke azab se be-khauf hona...

* Murdar janwar ka gosht khana. (Halat-e-iztarar mustasna hai).

* Khinzeer ka gosht khana. (Halat-e-iztarar mustasna hai).

* Chughal khori karna...

* Kisi musalman ya ghair muslim ki ghibat karna.

* Jua khelna.

* Maal mein israf (maslahat-o-zaroorat se zaid kharch karna).

* Zameen mein fasaad phelana.

* Kisi hakim ke haq se udool karna...

* Apni aurat ko maa beti ke misl kehna, jis ko Arabi mein Zihar kaha jata hai...

* Daka zani karna...

* Kisi saghira gunah par mudawamat karna.

* Ma'asi par kisi ki l'anat karna ya gunah par aamada karna...

* Logon ko gaana sunana, aur aurat ka gaana mutlaqan.

* Logon ke saamne satar kholna...

* Kisi haq wajib ke ada karne mein bukhl karna...

* Hazrat Ali (R.A) ko Siddiq Akbar (R.A) Farooq Azam (R.A) se afzal kehna.

* Khudkushi karna ya apne kisi uzu ko ba-ikhtiyar khud talf karna aur yeh doosre ko qatl karne se ziyada gunah hai (Abu Dawood).

* Peshab ki cheenton se na bachna.

* Sadqa (hadia) de kar ehsan jatana, aur takleef pohanchana...

* Qaza-o-Qadr (taqdeer) ka inkar karna...

* Apne ameer se ghadari karna...

* Najoomi ya kahin ki tasdeeq karna...

* Logon ke nasab par ta'ne dena...

* Kisi makhlooq ke liye batour nazar taqarrub janwar ki qurbani karna.

* Tehband ya pajama waghaira ko az rah-e-takabbur takhnon se neecha latkana.

* Kisi gumrahi ki taraf logon ko bulana ya koi buri rasm nikalna...

* Apne bhai musalman ki taraf talwar ya chaqu waghaira se maarne ka ishara karna...

Jhagray larai ka khoogar (aadi) hona.

Ghulam ko khasi banwana, us ke uzu ko katwana ya us ko sakht takleef dena.

Ehsan karne wale ki na-shukri karna.

Zaroorat se ziyada pani mein bukhl karna.

Haram-e-Muhtaram mein ilhad o gumrahi phelana (yeh har jaga gunah hai magar Haram mein ashad hai).

Logon ke posheeda ayoob (chupe huye aib) ko talash karna, aur un ke darpay hona.

Chausar khelna ya tabla sarangi waghaira bajana (aur har aisa khel khelna jis ki hurmat par ulema ka ittefaq hai gunah kabira mein dakhil hai).

Bhang khana peena.

Musalman ka kisi musalman ko kafir kehna.

Aik se zaid biwiyan hon toh un ke huquq mein barabari na karna.

Apne haath se musht zani kar ke shahwat poori karna.

Haiza aurat se jama'a karna.

Musalmanon par ashiya ki girani (mehngai) se khush hona.

Kisi gaye bakri waghaira se jama'a karna.

Aalim ka apne ilm par amal na karna.

Kisi khanay ko bura kehna (banane ya pakane ki kharabi bayan karna is mein dakhil nahi).

Ganay bajanay ke saath raqs karna.

Yani deen ke muqablay mein dunya ko tarjeeh dena.

Be-raish (baghair daari wale) larkay ki taraf shahwat se nazar rakhna.

Kisi doosre ke ghar mein jhankna.

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* Apni aurat ko maan beti ke misl kehna, jis ko arabi mein ‘Zihar’ kaha jata hai.

* Daka zani karna.

* Kisi saghira gunah par mudawamat (hamesha) karna.

* Ma’asi (gunahon) par kisi ki ian’at (madad) karna ya gunah par aamada karna.

* Logon ko gana sunana, aur aurat ka gana mutlaqan.

* Logon ke samne satar kholna.

* Kisi haq wajib ke ada karne mein bukhl karna.

* Hazrat Ali (RA) ko Siddiq-e-Akbar (RA) aur Farooq-e-Azam (RA) se afzal kehna.

* Khudkushi karna ya apne kisi uzu ko ba-ikhtiyar khud talaf karna aur yeh doosre ko qatal karne se ziyada gunah hai (Abu Dawood).

* Peshab ki cheenton se na bachna.

* Sadqa (hadia) de kar ehsan jatana, aur takleef pohanchana.

* Qaza o Qadar (taqdeer) ka inkaar karna.

* Apne ameer se ghaddari karna.

* Najoomi ya kahin ki tasdeeq karna.

* Logon ke nasab par taanay dena.

* Kisi makhlooq ke liye bator nazar taqarrub janwar ki qurbani karna.

* Tehband ya pajama waghaira ko az raah-e-takabbur takhno se neecha latkana.

* Kisi gumrahi ki taraf logon ko bulana ya koi buri rasm nikalna.

* Apne bhai musalman ki taraf talwar ya chaqu waghaira se maarne ka ishara karna.

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* Jhagray larai ka khoogar (aadi) hona.

* Ghulam ko khasi banwana, us ke uzu ko katwana ya us ko sakht takleef dena.

* Ehsan karne wale ki na-shukri karna.

* Zaroorat se ziyada pani mein bukhl karna.

* Haram-e-Muhtaram mein ilhad o gumrahi phelana (yeh har jaga gunah hai magar Haram mein ashad hai).

* Logon ke posheeda ayoob (chupe huye aib) ko talash karna, aur un ke darpay hona.

* Chausar khelna ya tabla sarangi waghaira bajana (aur har aisa khel khelna jis ki hurmat par ulema ka ittefaq hai gunah kabira mein dakhil hai).

* Bhang khana peena.

* Musalman ka kisi musalman ko kafir kehna.

* Aik se zaid biwiyan hon toh un ke huquq mein barabari na karna.

* Apne haath se musht zani kar ke shahwat poori karna.

* Haiza aurat se jama'a karna.

* Musalmanon par ashiya ki girani (mehngai) se khush hona.

* Kisi gaye bakri waghaira se jama'a karna.

* Aalim ka apne ilm par amal na karna.

* Kisi khanay ko bura kehna (banane ya pakane ki kharabi bayan karna is mein dakhil nahi).

* Ganay bajanay ke saath raqs karna.

* Yani deen ke muqablay mein dunya ko tarjeeh dena.

* Be-raish (baghair daari wale) larkay ki taraf shahwat se nazar rakhna.

* Kisi doosre ke ghar mein jhankna.

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- Saghira gunah ko bar bar karna.

(Gunah Be-Lazzat)

Chand Kabira Gunah Ma'a Tafseel (Kuch baray gunah tafseel ke saath)

Kabira gunahon ki tadaad toh be-shumar hai jin mein se aksar ko banda ne likh diya hai ab yahan par chand kabira gunah ma'a sharah likhay jate hain jin mein ummat ka aksar tabqa mubtala hua hai.

Farman-e-Rasool (SAW)

Kullu ummati mu'afa illal mujahireen (Sahih Bukhari)

Meri poori ummat ko maaf kiya ja sakta hai magar Allah Tabarak wa Ta'ala ki alaniya baghawatein karne walon ko hargiz maaf nahi kiya jayega.

Allah Ta'ala ki khuli baghawatein

* Daari aik muthi se kam karna, katana ya mundana. Dil mein Allah ke Habeeb (SAW) ki soorat-e-mubaraka se nafrat toh iman kahan?

* Shar'I parda na karna.

Who qareebi rishtadar jin se parda farz hai:

* Chacha zad

* Phuphi zad

* Mamoo zad

* Khala zad

* Ham zulf (Saarhru)

* Jeth

* Nandoi

* Behnoi

* Khalu

* Phupha

* Shohar ka bhateeja

* Shohar ka bhanja

* Shohar ka chacha

* Shohar ka mamoo

* Shohar ka phupha

* Shohar ka khalu

* Mardon ka takhnay dhankna.

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* Bila zaroorat kisi jaandar ki tasweer khinchana, dekhna, rakhna aur tasweer wali jaga jana.

* Gana baja sunna.

* TV dekhna.

* Haram khana jaise bank aur insurance waghaira ki kamayi.

* Gheebat karna aur sunna.

Mandarja bala aath gunahon ki fehrist Mufti Rasheed Sahab ki kitab Irshad-ur-Rasheed se naqal ki gayi hai.

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7 Kabira Gunah Ma'a Tafseel

1. Pehla Gunah: Daari ka na rakhna ya aik muthi se kam karna.

Mere doston daari ka rakhna tamam ambiya ki sunnat hai aur charon imamon ke nazdeek aik musht daari rakhna wajib hai! Aap (SAW) ne farmaya:

Khaliful mushrikeen wa-waffirul liha wa-waffirush shawari (Muttafaq Alaih).

Mushrikon ki mukhalifat karo, daarhiyan barhao aur moonchein katwao.

Daari ka mundwana toh auraton ki tarah apne chehra ko banana hai. Mishkat ki aik hadees mein Aap (SAW) ne farmaya:

La'nallahu al-mutashabbiheen minar-rijali bin-nisa

Allah Tabarak wa Ta'ala ki lanat hai un mardon par jo auraton ki mushabihat ikhtiyar karte hain.

Kisra ke do darbari Aap (SAW) ke paas aaye un ki daarhiyan mundi hui thin. Aap (SAW) ki nigah-e-anwar jab un par pari toh Aap ne foran munh pher liya aur un ko yeh bad-dua di ke

tum par halakat ho. Aur saath mein yeh bhi farmaya ke mere Rab ne mujhe poori daari rakhne ka hukum diya hai.

(Daari ka Wujoob)

Daari mundana taghayyur khalqillah mein dakhil hai

Quran Majeed ki ayat Wa la-amurannahum fala-yughayyirunna khalqallah ki tafseer mein mufassireen hazrat ne likha hai ke daari mundana bhi taghayyur khalqillah hai... Yani Allah ki bani hui soorat ko bigarna hai (Bayan-ul-Quran pg 951, Para 5).

Aur bil-ittefaq taghayyur khalqillah haram hai... Shaitan laeen ne yeh kaha tha ke Khuda ke bandon ko hukum doon ga ke who Allah ki banayi hui sooraton ko bigarein.

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Daari rakhne ki targheeb aashiqana targheeb

Murshidi Hazrat Maulana Hakeem Muhammad Akhtar Sahab (Damat Barakatuhum) ne aik majlis mein irshad farmaya:

Yeh bataiye ke Huzoor (SAW) ke chehra mubarak par daari thi ke nahi? Toh agar hum apne Nabi ki shakal na banayenge aur Qayamat ke din Allah Tabarak wa Ta'ala ke Rasool (SAW) ne pooch liya ke tum ko meri shafa'at chahiye? Kahe ga ke jee haan aaj gunahgaron ke liye toh Aap hi ki shafa'at ka sahara hai aur Aap ne sawal kar liya ke tu ne meri shakal mein kya aib paya ke zalim tu ne sari dunya ki shaklein banayin aur meri shakal nahi banayi toh kya jawab do ge?.

Bataiye yeh gaal hamare hain ya Allah Tabarak wa Ta'ala ke hain? Hum bhi Allah ke hain, hamare gaal bhi Allah Tabarak wa Ta'ala ke hain... Jab Allah Tabarak wa Ta'ala ke hain toh Allah Tabarak wa Ta'ala ke hukum ka jhanda in gaalon par lehra dijiye, daari aik musht rakhiye. Agar daari rakhne se chehra bad-numa lagta toh daari hargiz Huzoor (SAW) ki sunnat na hoti... Allah Tabarak wa Ta'ala apne piyaron ki shakal ko piyara hi banata hai... Yahi daleel hai ke daari rakhne se shakal bad-numa nahi balkay khubsurat ho jati hai... Kya umdah sher aik naujawan ne kaha hai...

Agar daari ke rakh lene se chehra bad-numa lagta

Toh phir daari mere Sarkar ki sunnat nahi hoti

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Daari Nishan-e-Shujaat aur Sha'ar-e-Mardana hai

Hakeem Muhammad Akhtar Sahab (Damat Barakatuhum) ne farmaya ke:

Mein ne dunya ke ajaib khanon ke sheron ko dekha ke sab ke daari thi jis ne na dekha ho toh kabhi dekh lena ke sher-e-babbar jitnay hote hain un ki poori daari hoti hai aur sher ki biwi yani sherni ke munh par bilkul baal nahi hote... Abhi South Africa mein aik sher aur sherni ko dekha ke sherni ke chehre par aik baal bhi nahi aur sher ke poori daari... Toh mein apne doston se jo yahan baithe huye hain aik sawal karta hoon ke aap sher banna chahte hain ya sherni?. Jo sherni banna chahta ho haath utha de (Is par sherni banne ke liye kisi ne bhi haath na uthaya phir farmaya ke dekha aap ne aik haath bhi nahi utha, Allah Tabarak wa Ta'ala ne hum ko mard banaya hai toh hum bhi mard ban kar dikhayen...).

Aik sahab ne mere kehne se daari rakh li toh aik din un ki biwi ne kaha ke miyan hamein bhi dua mein yaad rakhna. Toh unhon ne poocha ke is se pehle kabhi aap ne mujh se dua ke liye nahi kaha. Jab mein daari munda raha tha toh us ne kaha ke us waqt aap dua ke ehl nahi thay... Aap 'ahliya' lag rahe thay (aurton jaise)... Daari na hone se la farqa baini wa bainaki (mere aur tere darmiyan koi farq nahi)... Lehaza doston arz karta hoon ke daari se dunya mein bhi faida hai (Mawaiz-e-Hasna).

Sunnat ke mutabiq daari rakh kar Qayamat ke din har daari wala Allah Tabarak wa Ta'ala ke huzoor Khwaja Sahab (RA) ka yeh sher pesh kar sake ga...

Tere Mehboob ki Ya Rab shabahat le kar aaya hoon

Haqeeqat is ko tu kar de mein soorat le kar aaya hoon

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Daari ki Shar'I Hudood

Hazrat Wala ne irshad farmaya:

Hakeem-ul-Ummat (RA) ne Behishti Zewar Jild 1 Safha 115 par likha hai ke:

Tamam ulema ka yeh ijma hai ke charon imamon ke nazdeek daari ka aik muthi rakhna wajib aur aik muthi se kam karna bhi haram hai. Jitna mundana haram, aik muthi se kam karna utna hi haram hai (la farqa bainahuma) dono mein zara bhi farq nahi... Is par charon imamon ka ijma hai. Agar Imam Shafi'I ya Imam Ahmad bin Hanbal ya Imam Malik ke nazdeek kuch bhi gunjaish hoti toh keh diya jata ke chalo gunjaish par amal kar lo lekin dosto! Charon imamon ka ijma hai.

Aik majlis mein irshad farmaya ke:

Daari ke mutaliq aik khaas hukum arz kiye deta hoon ke nichlay hont ke neeche jo baal hain yeh "daari ka bacha" kehlata hai. Baaz log is ko munda dete hain, daari ka bacha bhi daari ke hukum mein hai... Is ka mundana bhi haram hai. Aur baaz log khat banate banate nichlay jabray ke aakhir tak le aate hain ke teen chothayi (3/4) gaal farigh-ul-baal ho jata hai

aur daari ki aik halki si lakeer reh jati hai... Is tarah who apna zauq-e-kamsini poora karte hain.

Toh is ka masla yeh hai ke jabray ke oopri hissa par jo baal hain un ko saaf kar sakte hain lekin nichlay jabray ke baal daari mein shamil hain un ka mundna haram hai... Aur daari teenon taraf se aik musht honi chahiye... Thorhi ke neeche bhi aik musht aur dayen aur bayen janib bhi aik musht. Daari ko hajjam ke hawale na kijiye, apni muthi mein apni daari pakar lijiye phir jo muthi se ziyada ho us ko hajjam se tarashwaye...

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Do Ibrat-angez Waqiat

Hazrat Maulana Hakeem Akhtar Sahab (Damat Barakatuhum) ne irshad farmaya ke: Mein apne khandan ka aik qissa sunata hoon... Mere khandan mein aik baray mian thay... Mein ne kaha ke daari rakh lo. Kehne lage ke daari bohat mushkil maloom hoti hai... Mein ne kaha ke dekho jab qabr mein janaza utray ga toh yeh gaal keeray kha jayenge... Phir yeh zameen bhi na rahe gi... Jaldi se sabza uga lo... Jaldi se Bagh-e-Muhammad (SAW) laga lo lekin nahi manay. Phir un ko cancer ho gaya. Gaal par aik dana tha, us ko ghore ke baal se unhon ne baandh diya... Who zakhm sarh gaya... Gaal mein soorakh ho gaya aur cancer ho gaya aur gaal se aik aik chatank mawaad nikalne laga toh us waqt daari rakh li...

Mein ne bohat din ke baad dekha toh kaha ke aap ne bohat acha kiya ke daari rakh li... Kehne lage ke cancer ki wajah se mere gaal mein soorakh ho gaya jis se log ghin karte thay toh mein ne daari se who soorakh chupa liya... Mein ne kaha ke kaash aap Allah ke liye daari rakhte toh Allah Tabarak wa Ta'ala ka piyar naseeb ho jata. Musalsal na-farmani se aqal bhi muazzab ho jati hai... Dosto! Bas Allah Tabarak wa Ta'ala se darte rehna chahiye maloom nahi kis waqt Malik naraz ho jayen aur kisi azab mein ibtila ho jaye (Mawaiz-e-Hasna).

Pur-israr Bichhoo:

Yeh baat wahan ke aik bohat hi zimmedar aadmi ne batayi... Do Afghani Peshawar se Afghanistan truck par ja rahe thay... Raasta mein accident ki wajah se un ka truck tabah ho gaya aur yeh dono saathi wahin mar gaye. Un mein se aik ki sunnat ke mutabiq daari thi aur doosra...

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...daari mundwata tha. Un dono ki lashon ka koi waris na mila aur na hi pata chal saka ke yeh dono kahan ke rehne wale hain. Kuch arsa intezar ke baad un dono lashon ko dafan kar diya gaya...

Kafi dinon ke baad jab truck manzil-e-maqsood tak na pohancha toh mutawaffiyon ke rishtadaron ne chan-been shuru ki. Tabah shuda truck ke dhanchay se un ko pata chal gaya ke un ke dono aziz yahan hain. Wahan ke logon ne lashon ko le jane ke liye taqaza kiya... Jis aadmi ki sunnat ke mutabiq daari thi who toh waise hi qabr mein taro-taza maujood tha, us ko kisi keeray makoray ne kharab na kiya tha. Doosra saathi jo baghair daari ke tha us ke thorhi ko bichhoo kha rahe thay. Nazara bohat ibrat-naak tha. Chunancha us doosri mayyat ko wahin par chor diya gaya aur nikalne ki jurrat kisi ko na hui.

Poem (Qabr ki Tayari):

Qabr ki kar lo kuch tayari, rakh lo bhai ab toh daari

Samna jab Aaqa ka ho, jhuke na gardan sharm ke mare

Shakal Nabi ki jo apnaye ga, Rab ka piyara who ban jaye ga

Barse gi us par rehmat-e-bari, rakh lo bhai ab toh daari

Jis ne Nabi (SAW) ke dil ko dukhaya, Allah ko goya us ne sataya

Hashr mein ho gi us ki khuari, rakh lo bhai ab toh daari

2. Doosra Gunah: Aurat ka Shar'I Parda na karna

Ayat-e-Hijab

Mufassireen ka is baat par ittefaq hai ke parday ka hukum Surah Al-Ahzab ki darj zail ayat mein nazil hua is liye is ayat ko Ayat-e-Hijab bhi kaha jata hai... Yeh ayat toh taqreeban 8 line ki hai lekin is mein jo main point hai who yeh hai:

Wa iza sa'altumoohunna mata'an fas'aloohunna min waraa-I hijab

"Jab tumhein (in azwaj-e-mutahharat se) koi cheez mangni ho toh parday ke bahar (kharay ho kar) manga karo." Aagay yeh bhi farmaya ke yeh baat tumhare dilon aur un ke dilon ko paak rehne ka umdah zariya hai.

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3. Doosra Gunah: Aurat ka Shar'I Parda na karna

Ayat-e-Hijab

Mufassireen ka is baat par ittefaq hai ke parday ka hukum Surah Al-Ahzab ki darj zail ayat mein nazil hua is liye is ayat ko Ayat-e-Hijab bhi kaha jata hai... Yeh ayat toh taqreeban 8 line ki hai lekin is mein jo main point hai who yeh hai:

Wa iza sa’altumoohunna mata’an fas’aloohunna min waraa-I hijab

“Jab tumhein (in azwaj-e-mutahharat se) koi cheez mangni ho toh parday ke bahar (kharay ho kar) manga karo.” Aagay yeh bhi farmaya ke yeh baat tumhare dilon aur un ke dilon ko paak rehne ka umdah zariya hai.

Mufassireen ne is ayat ki tafseer mein likha hai ke is ayat mein khitab Sahaba se hai aur khitab goya ke poori ummat se hai toh Sahaba se kaha ja raha hai ke Nabi ki biwiyon se parday ke bahar se koi cheez manga karo halankay Sahaba ke taqwa tak koi baray se bara wali nahi pohanch sakta lekin us waqt ke kuch bhala kehte hain aji hamari niyat saaf hai.

Ya ayyuhan-nabiyyu qul li-azwajika wa banatika wa nisa-il-mu’mineena yudneena alaihinna min jalabibihinna

Ae Nabi! Apni biwiyon, sahibzadiyon aur doosre musalmanon ki auraton se keh dijiye ke who latka liya karein apne oopar thori si chadarein.

Yeh ayat parda ke silsilay mein nazil hone wali ayaat mein bari ahmiyat ki hamil hai... Chunkay is ayat se baray wazeh tor par maloom hota hai ke parda ke hukum mein chehray ka chupana bhi shamil hai.

Chunancha ulema aur mufassireen ne is ayat ke tehat chehray ke parda par khaasi behas ki hai...

Nez is ayat mein chunkay khitab sirf azwaj-e-mutahharat ya Huzoor ki betiyon hi ko nahi hai, balkay wazeh tor par tamam musalman auraton ko hai...

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Hazrat Ibn Abbas (RA) farmate hain:

Jilbab us chadar ko kaha jata hai jo aurat (ajnabi mardon ki nazar se bachne ke liye) oopar se neeche tak orhti hai...

Hazrat Anas (RA) farmate hain:

Chadar is tareeqay se lapeti jaye ke us se seenay aur chehray ka bara hissa chup jaye.

Imam Abu Al-Saud (RA) likhte hain:

Ayat ka matlab yeh hai ke musalman auratein jab zarooriyat ke liye gharon se niklein toh apni chadaron se badnon aur chehron ko chupa liya karein... ta ke un mein aur fahisha auraton mein mumtaziyat reh sakay.

Yahan yeh baat wazeh rahe ke tamam mufassireen o muhaddiseen ke nazdeek shar'I parda us ko kehte hain jis mein tamam badan ko chadar se ma'a chehray ke dhaanpa jaye albatta aankhein haath pair is se mustasna hain.

Sahabiyat ka Huzoor (SAW) se Parda

Ahkam-e-Hijab ke nuzool ke baad Sahabiyat parda ka bohat ehtimam karti thin hatta ke Huzoor-e-Aqdas se bhi parda karti thin aur be-hijab Aap (SAW) ke samne bhi nahi aati thin.

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Koi cheez leni deni hoti ya koi masla poochna hota tab bhi parda ke peeche hi se baat karti thin.

Chunancha aik taweel hadees ke zail mein Hazrat Aisha (RA) bayan karti hain ke:

Aik aurat ke haath mein parcha tha us ne parcha dene ke liye parda ke peeche se Aan-Hazrat ki taraf haath barhaya... Aap ne haath rok liya aur farmaya ke na maloom mard ka haath hai ya aurat ka?

Us ne kaha yeh aurat ka haath hai. Aap (SAW) ne irshad farmaya agar tu aurat hoti toh apne nakhunon par mehndi lagati.

Isi tarah hadees mein aata hai ke:

Hazrat Umm Salama aur Hazrat Maimuna Umm-ul-Momineen Aan-Hazrat (SAW) ke paas baithi thin ke achanak Hazrat Ibn Umm Maktum nabina sahabi tashreef laye toh foran Rasul Allah (SAW) ne farmaya is se parda kar lo. Hazrat Umm Salama kehti hain mein ne arz kiya who nabina hai? Hamein nahi dekhta...

Rasul Allah (SAW) ne farmaya ke kya tum bhi andhi ho us ko nahi dekh sakti?

Is hadees ki sharah mein muhaddiseen ne bohat kuch likha hai lekin kitab ki tawalat ke khauf se banda ne us ko nahi likha hai bas ehl-e-aqeedat ke liye isi hadees mein parda ki ahmiyat ke liye bohat kuch hai.

Aik aur hadees mein Aap (SAW) ne farmaya:

Bad-tareen auratein aazadana be-parda gharane wali auratein hain who naam ki musalman (yani munafiq) hain.

Aik taweel hadees mein Aap (SAW) ne kuch auraton ke Jahannum mein azab batlaye, un mein se aik aurat ke bare mein irshad farmaya...

Aan-Hazrat farmate hain mein ne aik aurat ko dekha ke who apne baalon ke saath Jahannum mein latki hui hai...

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...aur us ka dimagh handiya ki tarah josh maar raha hai yani who aurat teen sazaon mein mubtala thi.

Jahannum ke andar hona, baalon ke saath baandh kar ulta latkana, dimagh ka aise josh maarna aur pakna jaise degchi aag par rakhi jaye aur us mein daali gayi cheez josh maarti hai aur pakti hai.

Phir Aap ne auraton ke azab ke baad farmaya ke:

Is aurat par yeh azab is wajah se ho raha tha ke yeh aurat na-mehram mardon se apne sar ke baal nahi chupati thi aur na parda ke ehtimam karti thi.

4. Teesra Gunah: Takhno se neeche shalwar ka rakhna

Charon Imam is baat par muttafaq hain ke shalwar ka ya pant ka takhno se neeche rakhna haram aur gunah-e-kabira hai. Ahadees mein is amal karne wale ke liye bari waeedein aayi hain...

Chunancha Muslim Sharif ki riwayat hai ke:

Jo takhna chupata hai Qayamat ke din Allah Tabarak wa Ta'ala us se baat bhi nahi karega.

"Qayamat ke din Allah Tabarak wa Ta'ala us se kalam-e-mohabbat nahi farmayen ge."

"Aur unhein tofeeq-e-tazkiya nahi de ga yani aison ko tofeeq-e-islah bhi nahi de ga aur unhein dard-naak azab ho ga."

Isbal-e-Izar ki Mumanat

Hafiz Ibn Hajar Asqalani (RA) sharah Bukhari Fath al-Bari mein teen riwayaat aur naqal farmate hain:

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Jin se isbal-e-izar ki mumanat ki taied hoti hai banda ne us mein se do riwayaat yahan naqal ki hain...

- Aik Sahabi ne ijazat mangi ke meri pindli sookh gayi hai, haddi par gosht nahi hai, mujhe takhna chupane ki ijazat de dijiye. Lekin is bimari ke bawajood Aap (SAW) ne un ko takhna chupane ki ijazat nahi di...

Is se maloom hua ke yeh kitna aham hukum hai...

Aik doosre Sahabi ko Aap ne dekha ke un ka takhna chupa hua hai. Aap (SAW) ne farmaya ke:

“Ae mere Sahabi! Apna takhna mat chupaya karo, Fainnallaha la yuhibbul musbileena.” Allah Tabarak wa Ta’ala takhna chupane walon se mohabbat nahi karta.

- Huzoor ne irshad farmaya ke:

Haq Ta’ala takhnay se neeche libas rakhne wale se mohabbat nahi farmate... (Fath al-Bari)

- Hazrat Abu Huraira (RA) se riwayat hai ke Rasul Allah (SAW) ne irshad farmaya ke:

Yani takhnay ke neeche jitna hissa pajama ka latka ho ga who Jahannum mein ho ga.

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5. Chotha Gunah: Gana sunna sunana

Allah Tabarak wa Ta’ala ka Quran mein irshad hai:

Wa minan-nasi man yashtari lahw-al-hadith li-yudilla an sabeelillahi bi-ghairi ilmin wa yattakhizaha huzuwan ula-ika lahum azabun muheen (Surah Luqman)

Baaz log khel ke saman khareedte hain ta ke Allah Tabarak wa Ta’ala ke raasta se behkayen bila ilm aur usay hansi banayen, un ke liye ihanat naak azab ho ga.

Is ayat mein Hazrat Ibn Masud (RA) aur Hazrat Ibn Abbas (RA) ke nazdeek “Lahw-al-Hadith” se murad gana aur us ke aalaat hain...

Gana bajana bhi aaj kal muashra ka juz ban gaya hai aur us ko bhi taraqqi samjha jata hai.

Aan-Hazrat (SAW) ka irshad hai:

“Bila shuba Allah Tabarak wa Ta’ala ne mujhe rehmat bana kar bheja hai aur hidayat bana kar bheja hai aur mujhe hukum diya hai ke ganay bajanay ke samanon (Ma’azif) ko aur (Mazameer) ko aur buton ko aur saleeb ko aur jahiliyat ke kamon ko mita doon.”

Pyare Aaqa toh yeh farmayen ke mein ganay bajanay ke saman ko mitane ke liye aaya hoon lekin Aaqa se nisbat rakhne walon ne balkay mohabbat ka dawa rakhne walon ne ganay bajanay ko juz-e-zindagi bana rakha hai us ko taraqqi samajhte hain...

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Gana sunna Nifaq ko paida karne ka zariya

Aap ne farmaya ke:

Gana sunna dil mein nifaq ko ugata hai jaisa ke pani kheti ko... (Mishkat)

Gana sunne par Akhrawi Azab

Aik hadees mein hai:

Jo shakhs ganay wali laundi se gana sunta hai Qayamat ke din Allah Tabarak wa Ta'ala us ke kanon mein pighla hua garam seesa dalein ge.

Ganay ki aawaz maloon hai

Do aawazein dunya aur akhirat mein maloon hain, khushi ke waqt baja aur saaz istemal karna aur ma'asiyat ke waqt wawela karna.

Gana bajanay aur sunne ke bare mein Hazrat Fuzail bin Ayaz (RA) ka qaul hai:

Al-ghina ruqyatuz-zina

Ke gana zina ka mantar hai...

Yeh aik gunah nahi balkay kayi gunahon ka sar-chashma hai...

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6. Panchwan Gunah: Jandar ki tasweer rakhna ya banana

Rasul Allah (SAW) ka irshad hai ke:

Qayamat ke din sab se ziyada azab un logon ko ho ga jo sifat-e-khalq mein Allah Tabarak wa Ta'ala ke mushabeh bante hain (yani tasweerein banate hain).

Hazrat Aisha (RA) ka bayan hai ke:

Mein ne (aik martaba) aik ghaleechah khareed liya jis mein tasweerein thin jab us ko Rasul-e-Akram ne dekha toh Aap darwaze par kharay reh gaye aur andar dakhil na huye.

Mein ne Aap ke chehra mubarak par nagawari mehsoos ki aur arz kiya Ya Rasul Allah (SAW) mein Allah ke huzoor mein taubah karti hoon aur Allah ke Rasul se maafi chahti hoon mujh se kaun sa gunah sarzad hua?

Aap ne farmaya yeh ghaleechah kaisa hai yahan kyonkar aaya?

Mein ne arz kiya yeh Aap ke liye mein ne khareeda hai, ta ke is par tashreef rakhein aur is ko takiya ki jaga (bhi) istemal farmayen.

Aap ne farmaya ke:

Bila shuba Qayamat ke din in tasweer walon ko azab ho ga aur un se kaha jayega ke tum ne jo kuch banaya tha us mein jaan daalo aur Aap ne yeh bhi farmaya ke jis ghar mein tasweer ho us mein (rehmat ke) farishtay dakhil nahi hote.

Huzoor Akram (SAW) ne farmaya:

Qayamat ke din sab se sakht azab tasweer saazon ko ho ga.

Huzoor Akram (SAW) ne irshad farmaya:

Allah Tabarak wa Ta'ala ne tasweer banane walon par lanat farmayi hai aur Qayamat ke din un se kaha jayega dunya mein tum log jo tasweer banate thay un mein jaan daal ke dikhao...

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...warna Jahannum mein jalte raho.

Zahir hai yeh cheez un ki dastaras se bahar hogi na jaan daal sakein ge na Jahannum se chutkara payein ge. Dekh lijiye kitni sakht saza hai is gunah ki.

Aik baar Huzoor Akram (SAW) se Hazrat Jibraeel (AS) ne wada kiya ke mein falan waqt Aap ki khidmat mein aaonga wada karke chale gaye. Waqt-e-muqarrar par Huzoor Akram ne intezar shuru kiya magar na aaye. Aap ko is par bara tajjub hua ke Jibraeel jaisa dost toh kabhi wada khilaf nahi hota aakhir yeh kya majra hai?

To yeh majra jab doosre waqt Hazrat Jibraeel tashreef laye toh Huzoor Akram (SAW) ne is wada khilafi ki wajah daryaft farmayi. Hazrat Jibraeel (AS) ne farmaya ke asal qissa yeh hai ke jahan kutta ya tasweer ho wahan rehmat ke farishtay dakhil nahi hote aur Aap (SAW) ke hujra mubarak mein charpai ke neeche kutta baitha tha... nez parday par jandar ki tasweer thi isliye wada ke bawajood mein hazir na ho saka...

Ab sochiye Huzoor Akram (SAW) khud tashreef farma hain farishtay ne aane ko wada bhi kar rakha hai magar us tasweer aur kuttay ki wajah se hazir nahi hota balkay nahi ho sakta jo Aap (SAW) ke hujra mubarak mein kisi tarah ghus aaye aur Jibraeel (AS) ki is ittal'a ke baad who foran nikal diye gaye. Toh jis makan mein khud shauq-e-ehtimam se tasweerein awezan ki jayen wahan farishta-e-rehmat ka kyon kar guzar hoga?

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7. Chhata Gunah: TV dekhna

TV ki tabah kariyon ki tadaad itni hai ke jis ko tehreer mein lana mumkin nahi ahqar ke nazdeek TV tamam gunahon ki jarh hai. TV ke dekhne se jitni talluq ma'a Allah mein kami hoti hai itni kisi aur amal se nahi hoti kyonke TV ko dekhne wala aik hi waqt mein taqreeban das baray gunah-e-kabira karta hai:

* Tasweer ka dekhna.

* Gana sunna.

* Na-mehram ki aawaz sunna.

* Aalat-e-lahw-o-la’ab ka istemal.

* Waqt ka zaya karna.

* Zariya-e-jaraim.

* Neem barhna a’aza ko dekhna.

* Na-mehram auraton ko dekhna.

* Kuffar se mushabihat.

* Auraton ka na-mehram mardon ko dekhna.

Tasweer ka dekhna ya rakhna kitna bara gunah hai is amal par be-shumar waeedein Aap (SAW) ne ummat ko batlayi hain aur jin mein se kuch Aap pichle auraq mein parh hi chuke honge isi tarah gana sunna aur sunana yeh amal bhi Allah ki lanat ka zariya hai... is ki waeedein bhi qarieen parh chuke honge... isi tarah taqwa ke bab mein na-mehram ko dekhna us se guftagu karna is ki waeedein bhi qarieen parh chuke honge toh ab qarieen khud andaza laga lein ke TV ka dekhna kitna bara gunah hai...

Sayyid Raziuddin ka ajeeb malfooz

TV ka aik program dekhna yeh itna khatarnak hai ke aik abid 40 din kisi konay mein baith kar Allah Allah ki zarbein laga ta rahe us ke baad who abid sirf aik program TV ka dekh le toh us ki 40 din ke amaal ki sari nooraniyat khatam ho jaye gi...

Ab aap hazrat khud andaza laga lein ke yeh gunah kitna muzir hai aur rona toh is baat ka hai ke...

Here is the Roman Urdu translation of the next 10 pages (Book Pages 139 to 148) from the provided file.

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Bohot se abid is gunah ko bahut chota gunah samajhte hain

Banda ka khud mushahida hai... Banda ke purane mohallay mein ek shakhs ka namaz ka aisa ehtimam tha ke azan hote hi masjid mein aa jata tha aur saf-e-awwal mein namaz parha karta tha. Is Allah ke bandah ne daari bhi rakhi hui thi, niz Quran ki tilawat ka ehtimam, zikrullah ka ehtimam aur badi baat to yeh ke tahajjud ke liye mustaqil 4 baje

uthne ka ehtimam tha lekin tamam ibadat ke bawajood TV dekhne ka bhi bada ehtimam tha...

Ab aap andaza lagayen zahir hai yeh shakhs badi ibadat kar raha hai aur is se inkaar bhi nahi hai lekin afsos to is par hai ke is ke bawajood aise gunah mein mulavvis hai jo ke tamam gunahon ki maan hai. Allah Tabarak wa Ta'ala hum sab ki hifazat farmaye. Ab aaiye TV dekhne walon ke chand ibrat-naak waqiat parhte hain...

TV aur Azab-e-Qabr par teen waqiat

Waqia Number 1: Ramadan-ul-Mubarak ki baat hai ke iftari se kuch der pehle maan, maan ne beti se kaha:

"Aao mere saath mil kar iftari ke liye tayari mein meri madad karo." Beti ne jawab diya: "Ammi mujhe to TV par program dekhna hai who dekh loon to phir kaam karungi."

Yeh keh kar oopar chat par chali gayi kamray mein TV rakha tha... Is larki ne maan ke dar se ke kahin mujhe zabardasti kaam ke liye utha kar na le jaye darwaza bhi andar se band kar liya... Idhar maan beti ko awaazein deti rahi, beti ne ek na suni, kafi waqt guzar gaya, ghar mein sab mard bhi aa gaye, iftari ho gayi lekin larki abhi tak kamray se nikli nahi nikli... Maan ne darwaza khatkhataya to andar se awaaz na aayi, dil dar gaya... Us ke baap aur bhaiyon se kaha, unhon ne darwaza toda aur andar dakhil huye to kya dekhte hain ke who larki zameen par ondhey munh padi...

...hai. Is ko dekha to who mar chuki thi.

Ab halat yeh hui ki larki zameen ke saath chimti hui thi, uthane se uthti nahi thi, sab us ko utha utha kar thak gaye... Ab hairan ke kya karein, kisi ke zehen mein achanak ek baat aayi... Us ne jo uth kar TV ko uthaya to larki bhi uthi... Ab to yeh hua ke agar TV uthate to larki uthti warna bilkul koi us ko na utha sakta. Aakhir unhon ne larki ke saath TV ko bhi uthaya aur us ke neeche laye aur ghusl de kar kafan waghaira pehna kar jab janaza uthaya to hairan reh gaye ke charpai to tas se mas nahi hoti...

Bil-aakhir unhon ne TV ko uthaya aur qabristan tak le gaye... Ab unhon ne larki ko qabr mein dafan kiya aur TV ko utha kar ghar lane lage. Jonhi unhon ne TV ko uthaya to mayyat qabr se bahar aa padi... Unhon ne phir us ko dafan kiya aur TV ko uthaya to phir mayyat bahar aa padi. Ab to sab ko bahut pareshani hui... Unhon ne larki ko TV samet qabr mein dafan kar diya. Ab us ka jo hashr hua ho who Allah hi behtar janta hai. (Bahawala TV Ki Tabah Kariyan, Risala Khatm-e-Nabuwwat Jild Beshumar 18)

Waqia Number 2: Do dost thay ek Jeddah mein rehta tha doosra Riyadh mein. Donon mein gehri dosti thi. Donon hi deendar o parhezgar thay. Riyadh wale dost ke ghar walon ne bahut zid ki ke who ghar mein TV le aaye. Apne bachon aur biwi ke israar par us ne apne ghar walon ke liye TV khareed liya... Kuch dinon ke baad us ka inteqal ho gaya. Jeddah wale dost ne us ko teen martaba khwab mein dekha, har martaba us ko azab ki halat mein paya aur us ne khwab mein teenon martaba us Jeddah wale dost se kaha:

“Khuda ke liye mere ghar walon se kaho ke who ghar se TV nikal dein... Kyunke jab se un logon ne mujhe dafan kiya hai mujh par is TV ki wajah se azab musallat hai, kyunke main ne khareed kar ghar mein rakha tha who log is behayai se mazay le rahe hain aur main azab mein...”

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“...giraftar hoon.”

Jeddah wala dost jahaz ke zariye Riyadh pohancha aur us ke ghar walon ko khwab sunaya aur yeh bhi bataya ke main ne teen martaba aisa dekha... Ghar wale sun kar rone lage... Us ka bada beta utha aur ghusse mein TV ko utha kar patka... Us ke tukray tukray ho gaye utha kar kooray ke dabbay mein phenk diya.

Jeddah wala dost jab wapas pohancha to us ne phir dost ko khwab mein dekha is baar who achi halat mein tha... Us ke chehre par ek raunaq thi, us ne apne hamdard dost ko dua di ke Allah Tabarak wa Ta’ala tujhe bhi musibaton se nijat dilaye jis tarah tu ne meri pareshani door karayi... (Risala Khatm-e-Nabuwwat)

Aag se muzayyan TV se mujhe daga jata hai

Waqia Number 3: Faisalabad mein ek shakhs ne bachon ke liye TV khareeda... Shakhs mar gaya to us ne khwab mein apne padosi se kaha:

“Har roz TV ke purzey aag mein garam kar ke un se mujhe azab diya ja raha hai, Khuda ke liye mere haal par reham karo, is TV ko ghar se nikalo.”

Ek shakhs apni ro-siyahi ka qissa likh kar bagharz-e-istifta khud Dar-ul-Ifta mein aaya... Jis ka khulasa yeh hai:

“Who us ki biwi aur beti VCR dekh rahe thay. Kuch der baad biwi bistar par ja kar so gayi to us ne apni beti se munh kala kiya aur mukammal tor par kiya.”

Biwi ko ilm ho gaya hoga... Us ne istifta par majboor kiya hoga, warna TV... VCR ke samne yeh bahut mamooli baat hai... Wallahu A’alam rozana kitne aise waqiat ho rahe hain.

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Aisi qaum tarah tarah ke azabon mein na phanse to aur kya ho? Aafreen hai un sang-dil walidain par jo sab kuch sunne dekhne ke bawajood bachon ki tafreeh aur zehni nashonuma ke liye ghar mein TV rakhna zaroori samajhte hain.

8. Satwan Gunah: Angrezi Libas Pehanna

Angrezi libas se murad yahan par shirt aur pant ka pehanna hai... Bahut se log is ko gunah hi nahi samajhte halankeh yeh gunah hi kai gunahon ka majmua hai albatta kuch sharait ke saath pant ka pehanna bhi jaiz hai lekin yeh sharait bahut kam dekhne mein aati hain. Pant pehanne ki muzammat kyun ki gayi hai is ki bahut si wajohat hain jis mein se kuch wajohat yahan likhi jati hain:

Ghair mazhab walon ke saath mushabihat ikhtiyar karna

- Ek hadees mein hai ke:

Man tashabbaha bi-qawmin fahuwa minhum

"Yani jo shakhs kisi qaum ki mushabihat ikhtiyar karta hai who unhi mein se hai." (Abu Dawood)

Niz farmaya ke:

"Kafiron ka libas mat pehno..."

Bukhari o Muslim mein hai ke Aap (SAW) ne farmaya:

"Waza qata mein Yahood o Nasara ki mukhalifat karo."

Aur khud Allah Tabarak wa Ta'ala Quran mein farmate hain:

Ya ayyuhallazina amanu la takunu kallazina kafaroo

"Ae iman walon tum un logon ki manind na hona jinhon ne kufr kiya." (Al-Imran)

Maulana Ilyas (RA) ne farmaya:

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Aap (SAW) ne apne khoon ko baha kar is deen ko sarsabz kiya hai, us mehboob ke tareeqay par chalne mein hamein maza nahi aata, jinhon ne Aap ko takaleef pohanchayi un ke tareeqon par chalne mein hamein maza aata hai...

Ek who daur tha jis mein ghair qaum musalmanon ki tehzeeb, musalmanon ka tamaddun, musalmanon ka libas apnana chahti thi aur aaj hum doosri qaumon ke asraat aur unki tehzeeb o tamaddun ko apna rahe hain. (Khutbat-e-Ehtisham pg 85)

Hazrat Umar Farooq (RA) ke zamane mein Isaiyon ne kaha:

“Ameer-ul-Momineen! Hamein musalmanon ka libas acha lagta hai usay istemal karne ki ijazat dijiye!” Hazrat Umar Farooq (RA) ne kaha nahi. Kyun? Ta ke muslim qaum aur ghair qaum mein wazeh imtiaz rahe. Bahar hal Farooq-e-Azam (RA) ne unhein is ki ijazat nahi di... Mere dosto! Ek who daur tha ke ghair qaum hamari naqal utarti thi par aaj afsos se kehna padta hai ke hum ghairon ki naqal utar kar fakhr mehsoos karte hain.

Doosri wajah aaza ka zahir hona

- Pant pehanne mein doosra gunah yeh hai ke is ki wajah se badan ke who aaza jo shar’I satr mein dakhil hain un ki hai’at zahir hoti hai! Kyunke chust pant ke pehanne se sare aaza ki jasamat ka pata chal jata hai aisa karna jaiz nahi hai... Kyunke naaf se le kar ghutne tak satr hai aur satr ka wazeh karna yeh jaiz nahi hai.

Teesri wajah! Zulmat-e-Kaseer ka hona

- Ehl-e-Ilm jo pant pehanne se mana karte hain is ki ek wajah yeh bhi hai ke is daur mein yeh libas ghair muslimon ke libas ke alawa daur ke fashionable libas hai aur is haqeeqat

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Se inkaar nahi kiya ja sakta ke is libas mein zulmaat bahut ziyada hain banda ka khud mushahida hai ke bahut se log office jane ke liye yeh libas pehante hain halankeh shar’I daari bhi rakhi hoti hai lekin ek waqt aisa aata hai ke is libas ki nahoosat ki wajah se daari tak kat jati hai... Ab qarieen ke liye do istifta likhay gaye hain jin ko padh kar is amal ki aur wazahat ho jaye gi.

Istifta Banuri Town

Mohtaram Janab Mufti Inam-ul-Haq Sahab

Assalamualaikum!

Janab-e-Aali! Guzarish hai ke mujhe ek maslay ke bare mein fatwa darkaar hai. Mera masla darj zail hai:

Sawal: Shirt ya patloon ya safari suit aya ke yeh libas musalmanon ke hain ya Yahood o Nasara ke? Is ke bare mein ulema-e-waqt ka muttafiqa fatwa kya hai.

Al-Jawab Wa Minhus-Sidq Wal-Sawab

Wazeh rahe ke shirt patloon ya safari suit fussaq o fujjar aur ghair muslim kuffar ka libas hai aur shalwar qameez (kurta) musalman deendar salaf saliheen aur akabir ka libas hai... Is

liye musalmanon ko chahiye ke saliheen deendar aur nek karon ke libas ko ikhtiyar karein... aur fussaq o fujjar kuffar ke libas aur taur tareeq se hatt-ul-maqdoor parhez aur ijtinab karein kyunke hadees shareef mein hai:

Man tashabbaha bi-qawmin fahuwa minhum

Jis shakhs ne kisi qaum ke saath mushabihat ikhtiyar ki us ka hashr bhi un ke saath hoga.

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Aur ghair muslimon ka libas aur shiaar ikhtiyar karna un ke saath mohabbat ki alamat hai jo shar'an mamnoo aur haram hai jaisa ke Quran Kareem mein hai:

Ya ayyuhallazina amanu la tattakhizul yahuda wan-nasara awliya ba'duhum awliya-u ba'd wa man yatawallahum minkum fa-innahu minhum innallaha la yahdil qawmaz-zalimeen

"Ae iman walo! Tum Yahood o Nasara ko dost mat banao who aapas hi mein ek doosre ke dost aur rafeeq hain. Who tumhare dost nahi aur tum mein se jo un ko dost banaye ga who unhi mein se ho jaye ga... Tehqeeq Allah Tabarak wa Ta'ala nahi hidayat karta zalim logon ko."

Kyunke Yahood o Nasara aur kafiron ko dost banane ya un ki mushabihat aur mumasilat ikhtiyar karne se musalmanon ke dil bhi un ki tarah sakht ho jate hain aur ahkam-e-shariat ko qubool karne aur us par amal karne ki salahiyat khatam ho jati hai. Jaisa ke Allama Ibn Hajar Makki Haitami ne apni kitab Az-Zawajir 'an Iqtiraf al-Kabair page 10 mein Malik bin Dinar Muhaddis ki riwayat se ek nabi ki wahi naqal ki hai who yeh hai:

"Malik bin Dinar kehte hain ke ambiya sabiqeen mein se ek nabi ki taraf Allah ki taraf se yeh wahi aayi ke aap apni qaum se keh dein ke mere dushmanon ke ghusne ki jagah mein na ghusein aur na mere dushmanon jaisa libas pehnein aur na mere dushmanon jaise khanay khayein aur na mere dushmanon jaisi sawariyon par sawar hon yani har cheez mein un se mumtaz aur juda rahein, aisa na ho ke yeh bhi mere dushmanon ki tarah mere dushman ban jayein." (Kitab-uz-Zawajir Vol 1 Page 10)

Angrezon ki mushabihat ke maqasid

Wazeh rahe ke ghairon ki si waza qata aur un jaisa libas ikhtiyar karne mein bahut se mufasid hain:

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* Pehla natija yeh hoga ke musalman aur kafir mein zahiran koi imtiaz nahi rahega... Haqeeqat yeh hai ke tashabbuh bil-kuffar ki dehleez aur us ka darwaza hai.

* Ghairon ki mushabihat ikhtiyar karna ghairat ke khilaf bhi hai... Kafiron ka libas ikhtiyar karna dar-parda unki bartari ko tasleem karna hai.

* Apni kamtari aur ghulami ka iqrar aur elaan karna hai jis ki Islam ijazat nahi deta... Kyunke Islam ghalib hota hai, tabey aur maghloob nahi hota.

* Niz is tashabbuh bil-kuffar ka ek natija yeh hoga ke rafta rafta kafiron se mushabihat ka dil mein mailan aur daiya paida hoga jo sarahatan mamnoo hai... Jaisa ke Quran mein hai:

Wala tarkanoo ilallazina zalamoo fatamassakumun-nar wama lakum min doonillahi min awliya summa la tunsaroon

“Un logon ki taraf mat jhuko jo zalim hain mubada un ki taraf mail hone ki wajah se tum ko aag na lage aur Allah ke siwa koi tumhara dost aur madadgar nahi phir tum kahin madad na pao ge.”

Kuffar ki mushabihat se bacho! Farman-e-Muhammad (SAW)

Musnad Ahmad bin Hanbal mein hai ke Abu Usman Nahdi kehte hain ke hum Azerbaijan mein thay ke hamare ameer-e-lashkar Utba bin Farqad ke naam Farooq-e-Azam (RA) ka yeh farman pohancha:

Ya Utba bin Farqad iyyakum wat-tana’um wa zayya ahlish-shirki wa laboosal jareer (Sirat-e-Mustaqeem 60)

“Ae Utba bin Farqad! Tum sab ka yeh farz hai ke apne aap ko aish parasti aur kafiron aur mushrikon ki libas aur hai’at aur waza o qata se apne ko door aur mehfooz rakhein aur reshmi libas ke istemal se parhez karein.”

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Gharz ke musalmanon par zaroori hai ke fasiq o fajir ghair muslim aur kafiron ke libas ko hargiz hargiz ikhtiyar na karein warna Qayamat ke din un ke saath hashr hoga... Wallahu A’alam.

Al-Jawab As-Sahih

Kitabuhu: Muhammad Abdul Salam (Affallahu Anhu)

Muhammad Inam-ul-Haq

Dar-ul-Ifta Jamia Uloom-ul-Islamia

Allama Banuri Town Karachi Number 5 (Mahnama Bainat)

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Rehmat-e-Ilahi Ki Wusat

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Rehmat-e-Ilahi Ki Wusat

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Bab Number 11: Asma-e-Husna aur Rehmat-e-Ilahi

Asma-e-Husna aur Rehmat-e-Ilahi

Quran mein Allah Tabarak wa Ta'ala ke beesiyon (20+) ausafi naam hain, ahadees mein Asma-e-Ilahiya 99 ginaye gaye hain. In namon mein bari tadaad unhi namon ki hai jin mein Allah Tabarak wa Ta'ala ke lutf-o-karam, meherbani o mohabbat ka izhaar hai...

Baaz log kehte hain ke Allah Tabarak wa Ta'ala ke bohat se namon se azab o shiddat jhalakti hai, is ke bare mein Hazrat Mufti Taqi Usmani Sahab ne farmaya:

Allah Tabarak wa Ta'ala ka koi naam azab par dalalat nahi karta

Balkay Bari Ta'ala ke Asma-e-Husna mein koi aisa naam nahi hai jo azab par dalalat karta ho. Sare Asma-e-Garami ya rehmat par dalalat karte hain, ya ruboobiyat par dalalat karte hain ya qudrat par dalalat karte hain. Lekin jahan tak mujhe yaad hai Asma-e-Husna mein se koi naam aisa nahi jo azab par dalalat karne wala ho, aur yeh is baat ki alamat hai ke Allah Tabarak wa Ta'ala ki asal sifat rehmat ki hai, woh apne bandon par Raheem hai, woh Rahman hai, woh Kareem hai. Haan! Jab banday had se guzar jayen toh phir be-shak us ka ghabaz bhi nazil hota hai, us ka azab bhi bar-haq hai jaisa ke Quran Kareem ki bohat si ayaat mein bayan hua hai lekin Bari Ta'ala ki jo sifat bayan ki gayi hain aur jo Asma-e-Husna se mausoom hain un mein azab ka zikr sarahatan maujood nahi hai... (Islahi Khutbat)

Baaz log "Jabbar" aur "Qahhar" ke maani bohat zulm karne wala aur bohat qehar karne wale ke lete hain halankay Qahhar aur Jabbar ke yeh maani nahi hain.

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Jabbar aur Qahhar ke Maani

Aik Ansari Sahabi ka naam Jabir hai, baaz logon ko shuba hota hai ke jabir toh zalim aadmi ko kehte hain toh phir in sahabi ka naam "Jabir" kaise rakh diya gaya? Aur Allah Tabarak wa Ta'ala ke naam-e-garami "Jabbar" ke bare mein bhi yeh shuba hota hai is liye ke Allah Tabarak wa Ta'ala ke ninnanway (99) Asma-e-Husna mein se aik naam "Jabbar" bhi hai aur

Urdu mein "Jabbar" ke maani hain bohat zulm karne wala is liye aam tor par logon ko yeh shuba hota hai ke Allah Tabarak wa Ta'ala ke liye "Jabbar" ka lafz kaise istemal kiya gaya?

Is shuba ka jawab yeh hai ke Arabi zaban mein jabir ke woh maani nahi hain jo Urdu mein hain. Urdu mein jabir ke maani zalim ke aate hain lekin Arabi mein "Jabir" kehte hain tooti hui cheez ko jorne wala. Tooti hui haddi jorne ko 'jabar' kehte hain aur jo shakhs tooti hui haddi ko joray us ko jabir kehte hain. Toh "Jabir" ke maani huye tooti hui cheez ko jorne wala aur yeh koi ghalat maani nahi hain, balkay bohat achay maani hain. Isi tarah Jabbar ke maani huye bohat ziyada tooti hui cheezon ko jorne wala. Toh Allah Tabarak wa Ta'ala ka jo naam "Jabbar" hai us ke maani ma'az-Allah zulm karne wale ya azab dene wale ke nahi hain balkay us ke maani yeh hain ke jo cheez toot gayi ho us ko Allah Tabarak wa Ta'ala jorne wale hain...

Isi liye Aan-Hazrat (SAW) ne jo bohat si duayein talqeen farmayi hain un mein se aik mein Allah Tabarak wa Ta'ala ko is naam se pukara gaya hai ke:

Ya Jabir-al-'azm-il-kaseer

(Ae tooti hui haddi ko jorne wale...)

Haddiyon ko jorne wali zaat sirf aik Allah Tabarak wa Ta'ala ki zaat hai is maani mein Allah Tabarak ko "Jabbar" kaha jata hai na ke us maani mein jaisa ke log samajhte hain.

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Lafz "Jabbar" ki Tareef

* Huwa-allazi yuslihu ahwala khalqihi bi-qudratihil qahirah

Yani Jabbar woh zaat hai jo apne bandon ke bigray huye ahwal ko apni qudrat-e-ghaliba se durust farma de. Bas woh irada kar lein ummat ke baray gunahgar ko wali (dost) banane ka toh woh Allah wala ban jaye ga...

Lafz "Qahhar" ki Tareef

* Isi tarah Bari Ta'ala ke Asma-e-Husna mein aik naam Qahhar hai. Urdu ki istilah mein Qahhar us ko kehte hain jo logon par bohat qehar kare, ghussa kare aur logon ko bohat takleef pohanchaye, lekin Bari Ta'ala ke Asma-e-Garami mein jo lafz Qahhar hai woh Arabi zaban wala Qahhar hai Urdu zaban ka nahi. Aur Arabi zaban mein "Qahhar" ke maani hain ghalba pane wala, Ghalib. Jo har cheez par ghalib ho us ko Qahhar kehte hain yani woh zaat jis ke samne har cheez maghloob hai aur woh Ghalib hai...

Qahhar ki Tareef

Qahhar ki tareef mufassireen ne yeh ki hai:

Allazi yakunu lahu kullu shai'in musakh-kharan tahta qahrihi wa qada-ihi wa qudratihi

Qahhar woh zaat hai ke sari kainat jis ki qudrat ke tehat hai, kainat ki har har shay us ki taqat ke tehat musakhar hai, har cheez us ki qudrat mein hai.

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Ism-e-Rahman o Raheem ki Aashiqana Sharah

* Quran Majeed kholne ke saath hi Khuda ki jin sifaton par sab se pehle nigah parti hai woh Rahman o Raheem hain. In do lafzon ke taqreeban aik hi maani hain yani reham wala, meherban, lutf-o-karam wala. Phir yahi ausaf Bismillah hir Rahman nir Raheem (Mehboob Meherban Reham wala), Quran Majeed ki har surah ke aaghaz mein parhne ki takeed ki gayi hai. Har namaz mein kayi kayi dafa in ki takrar hoti hai. Kya is se barh kar Allah Tabarak wa Ta'ala ke mutaliq Islam ke takhayyul ko wazeh karne ke liye koi daleel matloob hai?

Lafz Allah ke baad Islam ki zaban mein Khuda ka doosra ism bhi lafz Rahman hai jo reham o karam aur lutf-o-mehar ke maani mein sifat-e-mubalgha ka seegha hai...

Qul id'ullaha aw id'ur Rahmana ayyama tad'oo falahul asma-ul-husna

Us ko Mehboob kaho, Meherban kaho, jo keh kar pukaro us ke sab hi naam achay hain...

Lafz Rahman Quran mein 199 martaba aaya hai, yeh Raheem ki tarah rehmat se bana hai.

Rehmat ke char Maani

Hazrat Hakeem-ul-Ummat Thanvi (RA) ne rehmat ki char tafseer ki hain ke Ae Allah! Ab jab hum ne Aap se maafi mang li toh char qisam ki rehmat ata farmaiye:

* Taufiq-e-Ta'at: Ibadat o farmanbardari ki taufiq de dijiye.

* Farakhi-e-Maeeshat: Meri rozi barha dijiye, gunah ki wajah se jo rozi mein barkat nahi thi ab rozi mein barkat daal dijiye.

* Be-hisab Maghfirat: Ka faisla farma dijiye.

* Dakhool-e-Jannat: Jannat mein dakhla dijiye. Yeh char maani hain rehmat ke.

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Rehmat-e-Ilahi par aik ajeeb waqia

Aik aurat baray walhana andaz mein apne bacha ko baar baar utha kar seenay se lagati aur doodh pilati thi. Dekhne walon ko mehsoos hota tha ke mamta ke jazba se us ka seena bhara hua hai. Rasul Allah (SAW) ne us ki taraf ishara kar ke farmaya tha:

Allahu arhamu li-ibadihi min hazihi bi-waladiha (Bukhari o Muslim)

(Khuda) ki qasam! Allah Tabarak wa Ta'ala ki zaat mein apne bandon ke liye is se ziyada piyar aur reham hai jitna ke is maan apne bachay ke liye hai...

Hazrat Thanvi (RA) ne farmaya Rahman ke maani bin mangay dene wali zaat ke hain aur Raheem ke maani na mango toh naraz hone wali zaat ke hain. Maan se ziyada koi meherban nahi hota, us se aik dafa mango degi, do dafa mango degi, teen dafa mango degi bil-aakhir naraz ho jaye gi... Magar woh Rab-e-Raheem aisi meherban zaat hai usay baar baar mango toh khush hone wali zaat hai, agar na mango toh naraz hone wali zaat hai...

Ar-Raheem ki Aashiqana Sharah

* Ar-Raheem reham se bana hai, yeh woh naam hai jo Rahman ke saath bohat bara talluq rakhta hai. Reham ka itlaq umooman darmanda, be-kas, aajiz, na-tawan, museebat raseeda par kiya jata hai...

Abu Dawood o Tirmidhi mein Abdullah bin Umar (RA) se riwayat hai Nabi Akram (SAW) ne farmaya:

Irhamu man fil ardi yarhamkum man fis-samaa-i

Khwaja Hali marhoom ne is ka tarjuma is sher mein kiya hai:

Karo meherbani tum ehl-e-zameen par

Khuda meherban hoga arsh-e-bareen par

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Tirmidhi mein Ibn Abbas (RA) se riwayat hai Rasul Allah (SAW) ne farmaya:

Laisa minna man lam yarham sagheerana wa lam yu-aw-qir kabeerana

Jo koi chotay par reham nahi karta, jo baray ki tauqeer nahi karta woh hum mein se nahi.

Reham ke mawaqay istemal maloom karne ke liye ghaur karo ke Nooh (AS) na-farman betay ko bulate hain kashti mein sawar hote huye woh kehta hai ke mein pahar par charh jaonga aur bach jaonga... Is ke jawab mein Nooh (AS) farmate hain:

La 'asimal yauma min amrillahi illa man rahima

Aaj koi nahi jo amar-e-Ilahi se kisi ko bachaye haan Allah hi reham farmaye jis par wahi bach sakta hai.

"Sabqat Rahmati" ki Tafseer

Shah Abdul Qadir Sahab (RA) Shah Waliullah Muhaddis (RA) ke betay ne farmaya ke Arsh-e-Azam ke samne likha hua hai:

Sabqat Rahmati 'ala Ghadabi

Meri rehmat aur mere ghussay mein jo daur hui toh meri rehmat aagay barh gayi.

Shah Abdul Qadir Sahab musannif Tafseer Mozi-ul-Quran aur Shah Sahab ke betay likhte hain ke Arsh-e-Azam par Allah Tabarak wa Ta'ala ne yeh kyon likhaya hai? Farmaya ke yeh Shahi Reham ke tor par likhaya hai is ka naam kya hai az-qabeel Marahim-e-Khusrawana. Marahim jama hai rehmat ki... Az-qabeel Marahim-e-Khusrawana ke maani hain Shahi Reham ke tor par. Agar mera koi banda qanoon se bakhsha ja sakta toh mein apne Shahi Reham ko mehfooz rakhta hoon is Shahi Reham se us ko maaf kar doon ga. Jaise jab koi mujrim qanoon se nijat nahi pata aur Supreme Court se phansi ki qatai saza hoti hai toh ab aagay...

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...kyunke koi aur adalat nahi hai lehaza sultan-e-mamlakat se reham ki darkhwast karta hai aur akhbaron mein aata hai ke mujrim ne Supreme Court mein haarne ke baad phansi ki saza sun kar ab mamlakat ke badshah se rujoo kiya hai aur Shahi Reham ki bheek mangi hai toh Allah Tabarak ne apne Shahi Reham ki bheek ko mehfooz kar liya hai...

Ae Yahya tu mere liye kya laya?

Hikayat: Yahya bin Aktham (RA) bohat baray aalim guzray hain Imam ke darjay ke aalim hain... Un ki wafat hui toh baaz ehl-e-Allah ne unhein khwab mein dekha aur khwab bhi kashf jaisa tha yeh dekha ke un ki Allah Tabarak wa Ta'ala ke samne peshi hui.

Haq Ta'ala ne farmaya ke:

Ae Yahya! Kya cheez le kar aaye ho hamare liye? Jawab diya ke Ae Allah Tabarak wa Ta'ala mein ne pachpan (55) Hajj kiye hain... Farmaya, hamein aik bhi qubool nahi. Unhon ne kaha ke Ae Bari Ta'ala! Mein ne aik sau bawan (152) Quran khatam kiye hain... Farmaya ke hamein aik bhi qubool nahi. Unhon ne kaha ke Ya Allah mein ne itni namazein parhi hain... Farmaya ke hamein aik bhi qubool nahi hai. Gharz Yahya ne poori zindagi ke amaal zikr kiye Bari Ta'ala ne farmaya ke aik bhi qubool nahi kiya... Aur batao kya le kar aaye ho? Aap aajiz ho gaye... Aakhir mein kaha Ae Allah! Ab toh bas Teri hi rehmat ka sahara le kar aaya hoon aur kuch le kar nahi aaya. Farmaya ke ab baat tu ne theek kahi hai:

Wajabat laka rahmati

Meri rehmat tere liye wajib ho gayi hai...

Ja tere liye Jannat aur maghfirat hai...

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Rehmat-e-Ilahi par Shibli (RA) ka waqia

Muqarrabeen ke saath Allah Tabarak wa Ta'ala ka khaas muamla hota hai... Hazrat Shibli (RA) ko Allah Tabarak wa Ta'ala ne ilham farmaya:

Ae Shibli! Kya tu chahta hai ke mein tere aib logon ke samne zahir kar doon toh dunya mein tujhe koi munh lagane wala na rahe?

Unhon ne jab yeh ilham suna toh jawab mein kaha ke:

Ya Allah! Kya Tu chahta hai ke mein Teri rehmat khol kar logon par zahir kar doon Tujhe dunya mein koi sajda karne wala na rahe? Phir ilham hua ke:

Ae Shibli na tu meri baat kehna na mein teri baat kahoon ga.

Sari umar toh sunti rahi ke Allah dega

Kehte hain Nishapur mein aik burhiya rehti thi jis ka naam Iraqiya tha... Woh gharon mein ja kar bheek mangti thi... Jab dunya se rukhsat ho gayi toh kisi ne usay khwab mein dekha, poocha kya haal hai? Us ne kaha, mujhe unhon ne kaha "Kya layi?" Mein ne kaha "Aah sari umar toh sunti rahi ke Khuda Ta'ala dega aur ab kehte ho kya layi?" Farmaya sach kehti hai farishto is ke paas se chale jao...

Al-Ghaffar wal Ghafoor

* Allah Tabarak wa Ta'ala ki yeh sifat bhi guzashta sifat ki tarah bandon se mohabbat par dalalat karti hai.

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Ghafoor ke maani chupana, dhaanp dena hai.

Ghafar-al-mata'a fil wi'aa-i (Kapray sandook mein rakh diye)

Ghafar-ash-shaiba bil-khizab (Safed baalon ko khizab se chupa diya)

Allah Tabarak wa Ta'ala ka naam Ghaffar is liye hai ke Woh apne bandon ke gunahon ko chupa deta hai. Chupa dene ka مطلب yeh hai ke hum log gandi, qabil-e-nafrat cheez par mitti daal dete hain aur Allah Tabarak wa Ta'ala hamari aaloodgi ko apni bakhshish se door kar deta hai, is masdar se Ghafoor bhi aata hai aur Ghafir-uz-zamb bhi.

Ghaffar Quran mein teen maqamat par aaya hai. Ghafoor aur Ghaffar dono Asma-e-Ghufran se bator seegha mubalgha mustamil hote hain.

* Ghaffar ka talluq maghfoor bandon ki tadaad se hai yani Ghaffar woh hai jo la-tadaad gunahon ko maaf kar de.

* Ghafoor woh hai jis ki ata bakhshish la-intiha hai.

* Ghafir woh hai jo roz-e-mehshar gunahon par parda daal de ga... aur Ghaffar woh hai jo bandon ke gunahon ko malaika ki bhi aankhon se chupa de aur Ghafoor woh hai jo bandon ke dil se bhi gunahon ki yaad aur un ka alam aur ehsas kho de...

Quran Majeed mein yeh ism:

* Ism-e-Raheem ke saath 75 dafa

* Ism-e-Aziz ke saath 2 dafa

* Ism-e-Afu ke saath 5 dafa

* Ism-e-Haleem ke saath 6 dafa

* Ism-e-Wadood ke saath 1 dafa

* Sifat Zir-Rahma ke saath 1 dafa

* Mufrad 5 dafa (Kul 90 dafa aaya hai)

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Ghafoor woh zaat hai jo bandon ke dil se bhi gunahon ki yaad us ka ehsas bhula de... Isi tarah Quran mein aik jaga irshad-e-Bari hai "Wa huwal Ghafoor-ul-Wadood". Ghafoor ke maani bakhshish ke hain aur Wadood ke maani bohat ziyada mohabbat karne ke hain. Is mein Allah Tabarak wa Ta'ala ne Ghafoor ke baad Wadood nazil kar ke yeh bataya ke hum tumhein jo jald maaf karte hain us ki wajah yeh hai ke hum tum se be-had mohabbat karte hain...

Al-Ghaffar se mutaliq ayat Ghafir-iz-zambi Qabil-it-taub ki tafseer karte huye aik Allah wale likhte hain ke:

Wa Ghafir-iz-zambi bator ikram ke, aur Qabil-it-taub hai bator inam ke, Shadeed-ul-iqab hai bator adl ke, Zit-taul hai bator ehsan ke...

Aur baaz likhte hain ke:

In alfaz ki tafseer yun hai: Ghafir-u-zamb-il-muznibeen yani gunahgaron ke gunah bakhshne wala, Qabil-ut-taub ay taubat-ut-taibeen yani rujoo karne walon ki taubah ko qubool farmane wala, Shadeed-ul-iqab lil-kafireen yani kuffar ko sakht azab karne wala, Zit-taul 'alal-momineen yani ehl-e-iman ke haq mein ehsan o inam karne wala...

Ghafoor ke maani chunkay bakhshish ke hain lehaza is munasibat se banda ne yahan do ahadees likhi hain...

Maghfirat ka Gunah se Wasee hona

Hadees 1: Aik hadees mein Nabi Akram (SAW) ne yeh dua farmayi ke:

Rabba maghfiratuka awsa'u min zunoobi wa rahmatuka arjaa 'indee min 'amalee

Ae mere Parwardigar! Teri maghfirat mere gunahon se bohat wasee hai, kahan tak gunah karoon hazar baras bhi karoon ga toh mehdood honge aur Teri rehmat ki koi had nahi hai.

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Mere gunahon ki Teri rehmat ke samne kya qadro qimat hai... niz mere amal mehdood hain balkay koi cheez nahi magar Teri rehmat un se bohat wasee hai...

Tum gunah karte karte thak jao ge magar hum maaf karte karte thak nahi sakte

Hadees 2: Aik hadees mein aata hai Aap (SAW) ne irshad farmaya ke:

Aik aadmi ne bohat gunah kiye aur jab nidamat hui toh kaha “Ya Rabb” abhi yeh nahi kaha ke meri maghfirat kar dijiye faqat “Ya Rabb” kaha...

Foran Haq Ta’ala farmate hain:

A-alima anna lahu rabban yu-akhizuhu

Acha yeh jaan gaya ke us ka bhi koi Rab hai jo us ki pakar kare ga...

Farmaya agar yeh jaan gaya toh qabal is ke ke maghfirat mangay, us se pehle hi mein us ki maghfirat kar deta hoon... (Bukhari o Muslim)

Al-Kareem

Sifat-e-Kareem, karam se hai aur is ke maani be-mangay ata karne wala aur qudrat ke bawajood maaf kar ke karam karne wale ke hain...

Kareem ki char ajeeb tareefat

Banda ke peero murshid ne sifat-e-Kareem se mutaliq farmaya ke:

Mulla Ali Qari (RA) ne Mishkat ki sharah Mirqat mein Kareem ki char tareefein ki hain:

- Allazi yu’ti bidoon-il-istihqaqi wal-minnati.

Kareem who hai jo na-laiqon par bhi meherbani kar de.

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- Allazi yatafaddalu alaina bidooni mas-alatin wa la waseelah.

Jo hum par meherbani kar de bidoon sawal aur waseela ke...

- Allazi yatafaddalu alaina wa la yakhafu nafada ma indahu.

Jo hum par meherbani kar de aur apne khazanay ke khatam hone ka us ko andesha hi na ho kyunke Allah Tabarak wa Ta’ala ghair mehdood khazanay wala hai.

- Allazi yatafaddalu alaina fauqa ma natamanna bihi.

Jo hum par itni meherbani kar de ke jo hamari tamannaon se bhi ziyada ho.

Mango aik botal de di aik mushk!

Aik botal sher koi mangay aur Kareem de de aik mushk... Allah Tabarak wa Ta’ala is tarah se deta hai. (Mirqat)

Aik aur Allah wale ne likha hai ke Kareem who hai jo qudrat rakhta ho azab dene ki magar maaf kar de... aur jab wada kare toh usay poora kare! Aur jab dene lage toh tawaqqo se barh kar de, yeh na dekhay kitna de raha hai jab us ke samne hajat pesh ki jaye toh usay manzoor kare.

Sifat-e-Kareem ka tazkira karte huye Allah Tabarak wa Ta’ala ne farmaya ke:

Ya ayyuhal insan ma gharraka bi-rabbikal kareem

“Ae insan tujhe kis cheez ne apne Kareem Rab se ghafil kar rakha hai...”

Hazrat Mashaikh farmate hain ke:

Kareem who zaat hai jo bila izhaar-e-minnat ehsan kare...

Hazrat Junaid (RA) farmate hain ke:

Kareem who zaat hai jo banda ko kisi waseela ka mohtaj na rehne de.

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Aur baaz likhte hain ke:

Kareem who zaat hai jo ehl-e-isiyan (gunahgaron) ko qubool-e-taubah se na-umeed na kare...

Kareem who zaat hai jo is amar ki parwah na kare ke kis ko deta hai...

Baaz kehte hain ke:

Kareem who zaat hai jo bawajood isiyan ke ehsan kare...

Ar-Ra'uf

Hazrat Maulana Asghar Ali Ruhi (RA) ne likha hai ke:

Yeh ism masdar se mushtaq hai jis ke maani shiddat-e-rehmat ke aur shiddat-e-meherbani ke bhi hain. Yeh ism Quran Sharif mein das (10) maqamat par aaya hai... Ba-qaul Maulana ke farmaya ke Ra'uf us zaat ko kehte hain jo shafiq o meherban aur be-intiha be-misal reham karne wali ho...

Allah Tabarak wa Ta'ala ne Quran mein apni sifat-e-ra'ufiyat ka tazkira karte huye farmaya:

Innallaha bin-nasi la-ra'ufur raheem

"Allah Tabarak wa Ta'ala logon par bohat ziyada meherbani aur bohat ziyada rehmat karne wala hai."

Sifat-e-Ra'uf par aik ajeeb hadees

Bukhari o Muslim mein aik hadees likhi hai ke:

Aik qaidi aurat bachon se be-intiha mohabbat karti thi jab who kisi bachay ko dekhti us ko utha kar piyar karti. Yeh manzar dekh kar Aap (SAW) ne Sahaba se poocha tumhara kya khayal hai yeh aurat apne bachay ko aag mein daal sakti hai? Sahaba ne nafi ki...

Toh Aap (SAW) ne farmaya:

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Allahu arhamu bi-ibadihi min hazihi bi-waladiha

Jis qadar yeh aurat apne bachay par reham o shafqat kar rahi hai Allah Tabarak wa Ta'ala apne bandon par us se kahin ziyada reham karne wale hain. (Bukhari o Muslim)

Aisa hi aik waqia Mishkat mein likha hai is mein Aap (SAW) ne Sahaba se farmaya ke:

Allah Tabarak wa Ta'ala maan se 70 guna ziyada banday par meherban hain... (Mishkat)

Al-Mu'min

Aik Allah wale ne farmaya ke:

Allah Tabarak wa Ta’ala ne apna naam Mu’min is liye rakha hai ke Us ne logon ko azab se aman diya hai.

Allah Allah Allah. (Husn-e-Zan)

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Bab Number 12: Dars-e-Rehmat Quran Majeed ki Roshni Mein

Ar-Rahman Ar-Raheem ki Tafseer

Ayat Number 1:

Hazrat Maulana Ehtisham-ul-Haq Thanvi (RA) ne farmaya ke:

Bismillah hir Rahman nir Raheem ayat-e-rehmat hai is liye yeh aisay waqiat aur halat mein parhi jati hai jahan rehmat ka muzahira ho... aur jahan Khuda ke qehar ka muzahira ho wahan yeh ayat-e-rehmat nahi parhi jati hai...

Yahi wajah hai ke Quran Kareem ki tamam suraton mein Allah Tabarak wa Ta’ala ne is ayat-e-rehmat ko nazil farmaya hai...

Lekin Surah Bara’at ya Surah Taubah mein yeh ayat nazil nahi farmai is liye ke Surah Taubah mein Allah ke ghazab o qehar ka izhaar hai is liye fuqaha-e-karam ne likha hai ke...

Aap kisi janwar ko zibah kar rahe hon, murghi ho ya bakri ya who janwar jo jaiz ho khabardar! Is mauqay par “Bismillah hir Rahman nir Raheem” na parhay, is ka parhna jaiz nahi... Is liye ke Bismillah hir Rahman nir Raheem ayat-e-rehmat hai aur aap ka yeh amal ke haath mein churi hai jandar ki jaan le rahe hain agarche Allah Tabarak wa Ta’ala ne zibah ki ijazat di lekin yeh mauqa ayat-e-rehmat ke parhne ka nahi hai yahan sirf “Bismillah Allahu Akbar” parha jaye... Is liye ke “Bismillah hir Rahman nir Raheem” ayat-e-rehmat hai aur aap ka amal amal-e-qehar hai aur agar aap ne Allah ka naam nahi liya aur “Bismillah Allahu Akbar” nahi kaha toh who zabiha bhi jaiz na hoga... Bahar-hal yahan Allah Tabarak wa Ta’ala ka naam liya jaye, Allah Tabarak wa Ta’ala ki barai bayan ki jaye aur Us ki kibriyai ka izhaar kiya jaye...

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Mere dosto! Yeh ayat, ayat-e-rehmat hai is ki tareekh yeh hai ke Allah Tabarak wa Ta’ala ne yeh ayat-e-rehmat do paighambaron par nazil farmai...

Aik Sarkar-e-Do Alam (SAW) par aur aik Hazrat Sulaiman (AS) par. Isi liye Quran Majeed mein Bismillah hir Rahman nir Raheem do alag alag ayatein hain... Farmaya:

Innahu min Sulaimana wa innahu Bismillah hir Rahman nir Raheem

Yeh Surah Naml mein hai aur aik who jise tilawat ke shuru mein aap dekhte hain aur parhte hain yeh alag mustaqil ayat hai. Aap ne dekha hoga ke Tarawih mein Quran jab khatam kiya jata hai toh aik surah ke saath shuru mein Bismillah hir Rahman nir Raheem zor se parhi jati hai aur agar kisi ne zor se Bismillah hir Rahman nir Raheem ki tilawat nahi ki toh is ka matlab yeh hoga ke us ne tamam ayaton ki tilawat toh ki hai lekin aik ayat ki us ne tilawat nahi ki hai aur who aik ayat reh gayi hai.

Huzoor par yeh ayat is tarah nazil hui hai ke sab se pehle Arab mein “Bismikallahumma” kehne ka riwaj tha (Ae Allah tere naam se)! Jab Quran Kareem ki yeh ayat nazil hui:

Qul id’ullaha aw id’ur Rahmana

“Ae Muhammad keh dijiye ke Allah ko Allah keh kar pukaro ya Allah ko Rahman keh kar pukaro…”

Is se wazeh hota hai ke sab se behtar naam jo Allah Tabarak wa Ta’ala ko pasand hain who Allah Tabarak wa Ta’ala aur Rahman hain… (Khutbat-e-Ehtisham)

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Ar-Rahman Ar-Raheem par aik waqia

Imam Fakhruddin Razi (RA) ne “Ar-Rahman Ar-Raheem” ki tafseer mein aik waqia likha hai ke:

Qayamat wale din Allah Tabarak wa Ta’ala farmayen ge ke falan shakhs ko le kar aao us ka muqadma pesh karo. Chunancha farishtay us shakhs ke paas jayen ge aur us se kahen ge ke aap ki peshi hai. Who kahe ga ke mein toh apna anjam janta hoon, mein ne toh sari umar mein koi neki ka kaam nahi kiya, mere toh muqadmay mein hi jaan nahi hai. Jab who banda Allah ke darbar mein pesh hoga toh (Allah Tabarak wa Ta’ala par qurban jayen Who Raheem o Kareem zaat bawajood banday ke kasrat-e-gunahon ke us par kitna meherban hai) Allah Tabarak wa Ta’ala farmayen ge “Ae falan ibn falan hum ne tumhein tumhari aik neki ki badaulat bakhsh diya…”

Yeh hukum sun kar who gunahgar bara hairan hoga, kahe ga Ae Allah mein toh bara gunahgar hoon mein toh bakhshish ke qabil bhi nahi hoon mujhe who neki batla dijiye jis ki badaulat yeh faisla kiya gaya hai.

Allah Tabarak wa Ta’ala farmayen ge Ama tazkuru lailatan “Tujhe who raat yaad nahi hai ke aadhi raat ko tumhari aankh khuli aur tu ne karwat badalte huye ‘Allah’ kaha tha aur us raat tum ne jis ikhlas se ‘Allah’ kaha tha who hamein itna pasand aaya ke us ki barkat se hum ne tumhein bakhsh diya…” (Tafseer Kabeer)

Qul ya ibadiyallazina asrafu… ki Aashiqana Tafseer

Ayat Number 2: Qul ya ibadiyallazina asrafu ala anfusihim la taqnatu min rahmatillahi innallaha yaghfiruz zunooba jamee'a innahu huwal Ghafoorur Raheem

Keh dein Ae mere who bando! Jin hon ne apni jaanon par zulm kiya hai Allah Tabarak wa Ta'ala ki rehmat se mayus na ho...

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...yaqinan Allah Tabarak wa Ta'ala sare gunah bakhsh de ga who be-shak wohi hai bakhshne wala meherban...

Tashreeh: Hazrat Sauban (RA) se riwayat hai ke:

Mein ne Rasul Allah (SAW) se suna Aap farmate thay ke mujhe is ayat ke muqabla mein sari dunya (aur us ki nematon) ka lena bhi pasand nahi.

Ya ibadiyallazina asrafu ala anfusihim...

"Ae mere bando! Jin hon ne (gunah kar ke) apne nafson par zulm kiya hai (aur apne ko tabah kar liya hai) tum Allah ki rehmat se na-umeed mat ho Allah sare gunahon ki bakhshish kar deta hai who bohat bakhshne wala bara meherban hai."

Aik shakhs ne arz kiya:

Hazrat jin logon ne shirk kiya hai kya un ke liye bhi yahi irshad hai? Aap ne pehle kuch sukoot kiya phir teen dafa farmaya:

Ala wa man ashraka

Sun lo mushrikon ke liye bhi Allah ka yeh irshad hai, sun lo mushrikon ke liye bhi yahi irshad hai, haan mushrikon ke liye bhi mere Malik ka yahi irshad hai. (Musnad Ahmad)

Is ayat mein Allah Tabarak wa Ta'ala ne "Ya ayyuhal 'usaat" (Ae gunahgaro) nahi kaha balkay "Ya ibadi" (Ae mere bando) farmaya. Bajaye "Akhta'u" (khata car), "Asrafu" (israf kiya) farmaya... Is ayat mein Allah Tabarak wa Ta'ala farmate hain:

Qul ya ibadiyallazina asrafu ala anfusihim

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Ae Muhammad (SAW) Aap mere gunahgar bandon ko bata dijiye ke Ae mere bando jin hon ne apne oopar ziyadatiyan kar lin, zulm kar liye, be-shumar gunah kar liye...

La taqnatu min rahmatillah

Tum meri rehmat se na-umeed na ho.

Innallaha yaghfiruz zunooba jamee'a

Yaqinan Allah Ta'ala tamam gunahon ko maaf farma de ga, ab mashiyat ki bhi qaid nahi hai, is qaid ko bhi hata raha hoon ta ke mere gunahgar banday mayus na hon. In takeed hai, Az-zunoob par alif-laam istighraq ka hai yani koi gunah aisa na hoga jis ko Allah Tabarak wa Ta'ala na bakhsh de aur Jamee'a mein takeed hai... Teen takeedon se Allah Ta'ala ne yeh ayat nazil farmai ke hum tamam gunahon ko bakhsh dein ge.

Innahu huwal Ghafoorur Raheem

Yeh jumla ta'leeliya hai, ma'raz-e-illat mein hai yani wajah bhi bata di ke hum kyun bakhsh dein ge? Kyunke Allah Tabarak wa Ta'ala bara hi bakhshne wala bari hi rehmat wala hai aur apne naam pak Ghafoor ko Raheem par muqaddam farmaya ke maloom bhi hai hum bandon ko kyun bakhsh dete hain?... Ba-wajah rehmat ke, apni shan-e-rehmat ki wajah se hum tumhari maghfirat farmate hain, tumhare gunah mehdood hain meri maghfirat mehdood nahi hai, tumhare gunah mehdood hain meri rehmat mehdood nahi hai. Jaise chiriya samandar se aik qatra utha le jo nisbat us qatra ko darya se hai utni bhi tumhare gunahon ko meri ghair mehdood rehmat o maghfirat se nahi.

Ba-qaul Hazrat Dr. Abdul Hai Sahab (RA) ke Karachi ke aik karor insanon ka peshab pakhana Karachi ke samandar mein jata hai lekin aik lehar aati hai aur sab utha kar le jati hai aur sab paak kar deti hai yeh samandar toh mehdood hai Allah ki rehmat o maghfirat ke ghair mehdood samandar ka kya aalam hoga aik mauj aaye gi aur InshaAllah Ta'ala hamare sab gunahon ko baha le jaye.

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Is ayat ki tashreeh par Hazrat Thanvi (RA) ne farmaya:

Maqsood is ayat se logon ki na-umeedi ko door karna hai jo log yeh samajhte hain ke gunah par azab toh hona hi hai phir taubah se kya faida halankay jo hum samajhte hain aisa nahi hai...

Rahmati Wasi'at... ki Tafseer

Ayat Number 3: Rahmati wasi'at kulla shai

Meri rehmat har cheez ko gheray huye hai.

Is ki tashreeh par Maulana Abul Hasan Ali Nadwi (RA) ne farmaya ke:

Qurani talimat ke mutabiq kainat ka koi zarra saya-e-rehmat se mehroom nahi hai...

Abul Laith Samarqandi (RA) ne is ayat ki tafseer mein likha hai ke:

Yani har cheez ko meri rehmat ka hissa milta hai. Hazrat Ibn Abbas (RA) farmate hain ke jab yeh ayat nazil hui toh Shaitan laeen bhi akarne laga ke mein bhi toh ashiya mein se aik shai hoon lehaza mujhe bhi rehmat se hissa mile ga aur aisay hi Yahood o Nasara ne akarna shuru kiya... Phir jab baad wala hissa:

Fa-sa-aktubuha lillazina yattaquna wa yu'toonaz-zakata wallazina hum bi-ayatina yu'minoon (Al-A'raf: 156)

"Toh who rehmat un logon ke naam toh zaroor likhoon ga jo Khuda Ta'ala se darte hain aur zakat dete hain aur hamari ayaton ki tasdeeq karte hain."

Nazil hua jis ka hasil yeh hai ke mein apni rehmat un logon ke liye makhsoos karoon ga jo shirk se bachte, zakat dete aur hamari ayaton par iman late hain toh Iblees yeh sun kar mayus ho gaya.

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Gaya Albatta Yahood o Nasara kehne lage ke hum shirk se bachte hain zakat bhi dete hain us ki ayat par iman bhi rakhte hain to phir to Allah Tabarak wa Ta'ala ka irshad-e-pak nazil hua:

Allazina yattabi'oon ar-rasool an-nabi al-ummi

Jo log aisay rasool nabi ummi ka ittiba karte hain.

Yani jo log Hazrat Muhammad (SAW) ki tasdeeq karte hain ke to yeh sun kar Yahood o Nasara bhi mayus ho gaye aur rehmat sirf mu'mineen ke liye baqi rahi... (Tanbih-ul-Ghafileen)

Sheikh Muhyiddin ka Waqia

Sheikh Muhyiddin Ibn Arabi (RA) bohat baray akabir auliya Allah mein se hain baray ulema mein bhi hain aik martaba Shaitan ne un se kaha ke:

"Mein bhi to koi cheez hoon agarche nacheez hoon to rehmat mujh par bhi wasee ho jaye gi bas mein bhi bakhsh diya jaonga..."

Sheikh ne farmaya ke:

"Tu jahannami hai lekin tujh se behas nahi karoon ga" aur apne mureedeen ko hukum farmaya ke Shaitan se kabhi behas na karna kyunke agar Shaitan se behas karna mufeed hota to Allah Tabarak wa Ta'ala A'uzu billahi minash-shaitanir-rajeem parhne ka hukum na

farmate balkay yeh hukum hota ke jab Shaitan waswasa dalay to us ko lapet kar patak dena yani tum bhi dalail ke saath us se behas o mubahisa o munazara kar ke us ke waswason ka jawab dena lekin Allah Tabarak wa Ta'ala farmate hain ke bas tum A'uzu billah parho meri panah mango ke Ae Khuda is Shaitan mardood se mujhe panah naseeb farma...

Is baat ko Muhaddith-e-Azeem Mulla Ali Qari (RA) ne Mirqat Sharah Mishkat mein bohat umdah samjhaya hai ke:

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Shaitan ki misal us kuttay ki si hai jo baray logon ke banglon par khara rehta hai. Muhaddith-e-Azeem Mulla Ali Qari farmate hain ke:

Iblees Allah Tabarak wa Ta'ala ka kutta hai... Gate out kiya hua hai Allah Tabarak ke darbar se bahar hai mardood kiya hua... Jab dunya ke baray log baray kuttay paalte hain to Allah Tabarak wa Ta'ala to sab se baray hain un ka kutta bhi utna hi bara hai... Yeh waswasay dalta hai agar is se laro ge aur chup karana chaho ge to who aur bhonkay ga jaise kuttay aur bhonkte hain agar koi daantna shuru kare aur khamosh karna chahe to yeh Shaitan Allah Ta'ala ka kutta hai yeh kisi ke qabu mein nahi aa sakta jab tak ke who A'uzu billahi minash-shaitanir-rajeem na parhay...

Lehaza Allah Tabarak wa Ta'ala se kaho to Allah Tabarak wa Ta'ala phir Shaitan ko hukum de dete hain us ki barkat se phir Shaitan us par qabu nahi pata. Is liye Allah Tabarak wa Ta'ala ne khud apni zaat-e-pak se panah mangne ka hukum diya hai Shaitan se larne ka hukum nahi diya...

Bahar-hal arz karna yeh tha ke Hazrat Hakeem-ul-Ummat Mujaddid-ul-Millat Maulana Ashraf Ali Sahab Thanvi (RA) ne farmaya ke:

Sheikh Muhyiddin Ibn Arabi (RA) ne to kisi maslahat se Shaitan ko jawab nahi diya ghaliban us waqt apne mureedeen ko adab sikhana tha aur un ki tarbiyat ke liye wohi munasib tha... Lekin farmaya ke Sheikh Muhyiddin Ibn Arabi (RA) ki barkat se meri samajh mein us ka jawab aa gaya. Yeh nahi kaha ke yeh mera kamal hai agar koi ghair tarbiyat yafta khushk mulla hota to kehta ke dekho Sheikh Ibn Arabi ko jawab nahi aaya mera kamal hai ke mujhe jawab aa gaya... Lekin hamare buzurgon ka kamal yeh hai ke apne ko mitaya. Farmaya ke Sheikh Ibn Arabi ki barkat se Allah Tabarak wa Ta'ala ne mere dil mein us ka jawab daal diya... Aur who yeh hai ke be-shak Allah Tabarak wa Ta'ala ki rehmat Shaitan par bhi wasee hai lekin kaise? Us ko aik misal se samajhiye agar koi shakhs kisi ko sau

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(100) jootay maarne ki taqat rakhta hai lekin uthanway (98) maar kar do chor deta hai to us ka karam aur meherbani aur us ki rehmat hai ya nahi?

Hakeem-ul-Ummat farmate hain ke:

Khudaye Ta'ala Shaitan ko Jahannum mein jitna azab dein ge us se ziyada azab dene par Allah Tabarak wa Ta'ala qadir hai ya nahi? Zahir hai ke qadir hai kyunke us ki qudrat o taqat la-mehdood o la-mutanahi hai pas jitna azab Shaitan ko dein ge us se ziyada azab dene par Khuda qudrat rakhta hai agar who qudrat Allah Tabarak wa Ta'ala zahir karte to us ko azab us se bhi ziyada shadeed hota pas jitni qudrat azab dene ki hai utna azab na dena yeh bhi rehmat hai is tarah Shaitan par bhi Allah Tabarak wa Ta'ala ki rehmat wasee hai... SubhanAllah kya uloom hain hamare akabir ke... (Bad-gumani aur us ka Ilaj)

Dauran-e-mutaliya banda ko aik hadith is ayat ke mafhoom se mutaliq mili us ko banda ne qarieen ke liye likha hai:

Hadith-e-Pak ka mafhoom hai:

Inna rahmati wasi'at kulla shai

Meri rehmat har cheez par ghalib hai...

Pas agar aik shakhs ko hazar saal ki umar di jaye aur who aik lamha bhi ma'asiyat o na-farmani ke baghair na guzaray to bhi us ke gunah thoray honge Allah ki rehmat ziyada hai... Agar who sachi taubah kare ga to qubool hogi... Balkay farmaya: Ae mere banday tere gunah sari dunya ke darkhton ke patton se ziyada hain... Tere gunah aasman ke sitaron se ziyada hain... Tere gunah samandar ki jhaag se bhi ziyada hain... Tere gunah sari dunya ki rait ke zarrat se bhi ziyada hain phir bhi tere gunah thoray hain meri rehmat ziyada hai... Balkay yun

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Farmaya: Ae mere banday tu ne taubah ki phir tor baitha... Phir taubah ki phir tor baitha sad baar taubah shikasti baaz aa Ae mere banday agar tu ne sau dafa taubah ki aur sau dafa tor baitha... Mera dar ab bhi khula hai tu aaja taubah kar le mein teri taubah qubool karoon ga... (Maktubat-e-Ameer)

Ayat Number 4: Wa huwallazi yaqbalut-taubata an ibadihi wa ya'fu anis-sayyi'at

Who aisa Malik hai ke apne bandon ki taubah qubool farmata hai aur tamam gunahon ko maaf farma deta hai...

Allah Tabarak wa Ta'ala ki zaat sab se ziyada Raheem o Kareem hai who Arham-ur-Rahimeen hain us ki rehmat se kabhi na-umeed na hon, barabar taubah ka ehtimam karte rahein, gunah ho jaye to phir foran taubah karein. Maulana Shah Wasiullah Sahab yeh sher parha karte thay:

Hum ne tay keen is tarah se manzilien

Gir paray gir kar uthay uth kar chalay

Aik ayat mein farmaya:

Ayat Number 5: Wa kana bil-mu’mineena raheema

Who (Allah Tabarak wa Ta’ala) hai musalmanon par meherban.

Isi tarah yeh ayat-e-karima hai:

Ayat Number 6: Wa man yaghfiruz-zunooba illallah

Allah Tabarak wa Ta’ala ke alawa kaun gunahon ko bakhsh sakta hai.

Aur aik ayat yeh hai:

Ayat Number 7: Ghafir-iz-zambi wa qabil-it-taub

Yani (Allah Tabarak wa Ta’ala) gunahon ko bakhshne wala aur taubah qubool karne wala hai.

Aik aur ayat mein irshad hai:

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Ayat Number 8: Wa huwallazi yaqbalut-taubata an ibadihi wa ya’fu anis-sayyi’at wa ya’lamu ma taf’aloon

Wohi hai jo apne bandon ki taubah ko qubool karta hai aur gunahon ko maaf karta hai aur jo kuch tum karte ho usay janta hai.

Aik doosri ayat mein farmaya:

Ayat Number 9: Kataba rabbukum ala nafsihir-rahma

Tumhare Parwardigar ne apne oopar rehmat ko likh liya hai.

Ayat Number 10: Wasi’at rahmati kulla shai fa-sa-aktubuha lillazina yattaquna

Aur meri rehmat har cheez ko muheet hai pas usay un logon ke liye likh doon ga (wajib kar doon ga) jo muttaqi hain.

Isi tarah farmaya:

Ayat Number 11: Innallaha bin-nasi la-ra’ufur-raheem

Allah Tabarak wa Ta’ala logon par bohat meherban aur rehmat karne wale hain.

Qasid-e-khas ko hukum hota hai ke hamare gunahgar bandon ko hamari taraf se salam pohanchao aur tasalli ka yeh payam do ke us ka bab-e-rehmat har waqt khula hai...

Ayat Number 12: Wa iza ja'aka allazina yu'minoon fa-qul salamun alaikum kataba rabbukum ala nafsihir-rahmata annahu man amila minkum soo'an bi-jahalatin summa taba min ba'dihi wa aslaha fa-innahu ghafoorur-raheem

Ae Paighambar! Jab tere paas who aayen jo meri ayaton par yaqeen rakhte hain to un ko keh ke tum par salamti ho tumhare Parwardigar ne apne oopar az-khud apne bandon par meherban hona lazim kar liya hai ke jo koi tum mein se barah-e-nadani burai kar baithay phir us ke baad taubah kare aur nek bane to beshak who bakhshne wala aur reham karne wala hai.

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Ayat Number 13: Innal-lazina yatloona kitaballahi wa aqamus-salata wa anfaqu mimma razaqnahum sirran wa alaniyatan yarjoona tijaratan lan taboora li-yuwaffiyahum ujoorahum wa yazidahum min fadlihi innahu ghafoorun shakoor

Bila-shuba! Jo tilawat karte hain kitab Allah ki aur qaim rakhte hain namaz aur us maal mein se jo hum ne un ko ata kiya hai makhfi aur alaniya tor par kharch karte hain who aisi tijarat ke (jaiz) umidwar hain jo kabhi halak na hogi... takeh Haq Ta'ala un ki ujratein un ko ata karein aur mazeed ata kare un ko apne fazl se bila-shuba who nihayat maghfirat wala aur bara qadardan hai.

Ayat Number 14: Amman huwa qanitun ana'al-laili sajidan wa qa'iman yahzarul-akhirata wa yarjoo rahmata rabbihi qul hal yastawil-lazina ya'lamoona wallazina la ya'lamoon innama yatazakkaru ulul-albab

Kya who shakhs jo namaz mein masroof hota hai raat ke auqat mein dar-an-halike who (kabhi) sajda guzar hota hai aur (kabhi) qiyam karta hai aur darta hai (hisab) akhirat se aur apne Rab ki rehmat ka umidwar hai kaho kya barabar ho sakte hain who log jo ilm rakhte hain aur jo ilm nahi rakhte... Waqia yeh hai ke nasihat to danishmand hi qubool karte hain.

Ayat Number 15: Wa la tay'asu min rauhillahi innahu la yay'asu min rauhillahi illal-qaumul-kafiroon

Allah Tabarak wa Ta'ala ki rehmat se mayus na ho ke mayus nahi hote Allah Tabarak wa Ta'ala ki rehmat se magar kafir log.

Ayat Number 16: Innaka antat-tawwabur-raheem

Be-shak Aap Tawwab bhi hain aur Raheem bhi hain.

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Is ayat mein Allah Tabarak wa Ta’ala ne Tawwab ka zikr Raheem se pehle kiya hai is mein aik ajeeb nukta nikalta hai who yeh hai ke jis par Allah Tabarak wa Ta’ala reham nazil karte hain us ko taubah ki taufiq dete hain aur taubah ke saath hi rehmat nazil hoti hai yeh dono parosi ki tarah hain yani jis ne taubah ki who saya-e-rehmat mein aa gaya aik second ki bhi der nahi hoti.

Ghafoor-ur-Raheem ki Haqeeqat

Ayat Number 17: Summa inna rabbaka lillazina amilus-soo’a bi-jahalatin summa tabu min ba’di zalika wa aslahu inna rabbaka min ba’diha la-ghafoorur-raheem

Phir Aap ka Rab aisay logon ke liye jinhon ne jahalat se bura kaam kiya phir us ke baad taubah kar li aur apne amaal durust kar liye to Aap ka Rab us ke baad bari maghfirat karne wala bari rehmat karne wala hai.

Yeh poori ayat hai is mein Allah Ta’ala ke “Ghafoor-ur-Raheem” hone ko zikr kiya gaya hai.

Allah Tabarak wa Ta’ala ki maghfirat aur rehmat ke liye do shartein hain:

* Taubah

* Amal ki islah

Yani jin logon ne ghaltiyan keen, gunah kiye bad-unwaniyan keen sab karne ke baad ehsas hua ke mujh se ghalti ho gayi hai taubah kar li... aur apne amal ki islah kar li aisay shakhs ke liye farmaya ke hum maghfirat kar dein ge maaf kar dein ge aur in’amat bhi dein.

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Bab Number 13

Dars-e-Rehmat Ahadith ki Roshni mein

Agar tere gunah zameen aasman ko bhi bhar dein

Hadith-e-Qudsi mein aata hai ke Allah Tabarak wa Ta’ala ne farmaya:

1. Ya Ibn Adam lau balaghat zunoobuka ananas-sama’I summa istaghfartani ghafartu laka wa la ubali (Mishkat)

Ae mere banday (mayus na ho) agar tere gunah zameen ki wus’aton ko bhar dein aur oopar uthte chale jayen aur phir khala ko bhar dein aur khala se nikal kar aasman ke kinaron tak chale jayen hatta ke sari kainat tere gunahon se bhar kar aasman ke kinare tere gunah

choone lagein... Phir tujhe nidamat aa jaye aur tere aansu nikal jayen aur tu, taubah ke liye haath uthaye, mein aisa Kareem, mein aisa Ghani, mein aisa Raheem hoon ke:

Ghafartu laka wa la ubali

Mein tere sare gunahon par qalam pher doon ga aur mujhe koi nahi pooch sakta.

Aur aik aur jaga Allah Tabarak wa Ta'ala ne irshad farmaya:

Mein to teri taubah ka muntazir hoon ke tu meri taraf aa to sahi.

Mere aziz Allah Tabarak wa Ta'ala is insan se maan se ziyada mohabbat karne wale hain Allah Tabarak wa Ta'ala se ziyada Raheem Allah Tabarak se ziyada Kareem aur Allah Tabarak wa Ta'ala se ziyada is insan se mohabbat karne wala koi nahi hai. Aur Allah Tabarak wa Ta'ala ki chahat yeh hai ke mera banda mujh se is haal mein mile ke who gunahon se paak ho isi wajah se Allah Tabarak wa Ta'ala

Ne is hadith mein be-intiha rehmat ka izhaar farmaya hai.

Allah Ta'ala apne bandon par reham dil maan se ziyada reham karta hai

2. Wa an Amir ar-Ram qala baina nahnu indahu ya'ni indan-Nabi sallallahu alaihi wa sallam iz aqbala rajulun alaihi kisa'un wa fi yadihi shai'un qad iltaffa alaihi faqala ya Rasulallahi marartu bi-ghaidati shajarin fa-sami'tu fiha aswata firakhi ta'irin fa-akhaztuhunna wa wa-da'tuhunna fi kisa'I fa-ja'at ummuhunna fastadarat ala ra'si fakashaftu laha anhunna fawaqa'at alaihinna fa-lafaftuhunna bi-kisa'I fa-hunna ula'I ma'I qala da'hunna fa-wada'tuhunna wa abat ummuhunna illa luzoomahunna faqala Rasulullahi sallallahu alaihi wa sallam ata'jaboona li-rahmi ummil-afrakhi firakhaha fa-wallazi ba'athani bil-haqqillahu arhamu bi-ibadihi min ummil-afrakhi bi-firakhiha irji' bihinna hatta tada'ahunna min haisu akhaztahunna ma'ahunna fa-raji'a bihinna (Rawahu Abu Dawood wal-Qamoos)

Aur Hazrat Amir ar-Ram (RA) (teer andaz) kehte hain ke (aik din) jabke hum Nabi Kareem (SAW) ke paas baithe huye thay achanak aik shakhs aaya jis ke jism par aik kamli thi aur us ke haath mein koi cheez thi jis par us ne apni kamli lapet rakhi thi us ne arz kiya ke Ya Rasul Allah mein darkhton ke aik jhund ke paas se guzar raha tha ke mein ne us jhund mein se parindon ke bachon ki aawazein suneen, chunancha mein ne unhein pakar liya aur is apni kamli mein rakh liya itne mein bachon ki maan aa gayi aur mere sar par phirne lagi mein ne us ke samne bachon ke oopar se kamli khol di (ta ke who unhein dekh le) who apne bachon ko dekhte hi un par aa giri aur mein ne maan aur bachon ko apni chadar mein lapet liya aur ab who sab mere paas hain.

Aap (SAW) ne farmaya un ko yahan rakho mein ne un ko wahan rakh diya aur un par se apni kamli hata di... Maan sab cheezon ko chor kar bachon se chimat gayi hum sab apne bachon ke

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Saath is maan ki is mohabbat ko nazar-e-tajjub dekh rahe thay ke Aap (SAW) ne farmaya kya tum log is par tajjub kar rahe ho ke in bachon ki maan apne bachon par kis qadar reham dil waqay hui hai. Qasam hai us zaat ki jis ne mujhe haq ke saath bheja hai Allah Tabarak wa Ta'ala apne bandon par us se kahin ziyada reham karne wala hai jitna ke aik maan apne bachon par reham karti hai. Aur jao in bachon ko wahin le ja kar rakh do jahan se tum ne un ko pakra tha aur un ki maan ko un ke saath hi chor do chunancha who un sab ko le gaya aur jahan se pakra tha wahin chor aaya.

Agar tum ne paida kiya hai to pakar lo

3. Imam Ghazali (RA) ne farmaya ke:

Jab koi insan gunah karta hai to zameen ki who jaga Allah Tabarak wa Ta'ala se kehti hai Aap mujhe ijazat dein to mein usay dhansa doon... Aasman ki who chat Allah Tabarak wa Ta'ala se kehti hai Aap mujhe ijazat dein to mein us par gir paroon.

To is par Allah Tabarak wa Ta'ala un se farmate hain:

Thahar jao usay mohlat do In kana abdukum fa-sha'nukum bihi agar tum ne paida kiya hai to pakar lo Wa in kana abdi agar mera banda hai Fa-minni wa ila abdi mere banday aur mere darmiyan dakhal na do In atani naharan qabiltuhu kisi din taubah kare ga In atani lailan qabiltuhu kisi raat jab taubah kare ga La-wajadallah tawwaban raheema who dekhe ga ke us ka Rab maaf karne wala hai...

Khota sikka maghfirat ka sabab ban gaya

4. Bukhari o Muslim ki riwayat mein Hazrat Abi Mas'ood Al-Badri kehte hain ke:
5.

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Mughfirat ka gunahon se wasee hona

9. Aur hadith mein Nabi Kareem (SAW) ne yeh dua farmai:

Rabba maghfiratuka awsa'u min zunoobi wa rahmatuka arjaa 'indee min 'amalee

Ae mere Parwardigar! Teri maghfirat mere gunahon se bohat wasee hai, kahan tak gunah karoon hazar baras bhi karoon ga toh mehdood honge aur Teri rehmat ki koi had hi nahi hai.

Mere gunahon ki Teri rehmat ke samne kya qadro qimat hai... niz mere amal mehdood hain balkay koi cheez nahi magar Teri rehmat un se bohat wasee hai.

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Tum gunah karte karte thak sakte ho magar hum maaf karte karte thak nahi sakte

10. Hadith mein aata hai ke aik aadmi ne bohat bara gunah kiya... aur nidamat hui toh kaha "Ya Rabbi" abhi yeh nahi kaha ke meri maghfirat kar dijiye faqat "Ya Rab" kaha aur foran Haq Ta'ala farmate hain:

A-alima anna lahu rabban yu-akhizuhu

Acha yeh jaan gaya ke us ka bhi koi Rab hai jo us ki pakar kare ga.

Farmaya agar yeh jaan gaya toh qabal is ke ke maghfirat mangay, us se pehle hi maghfirat kar dete hain...

Huzoor (SAW) farmate hain ke:

Ae logo! Tum gunah karte karte thak jao ge Allah bakhshtay bakhshtay nahi thakein ge... Allah Tabarak wa Ta'ala ki rehmat bohat wasee hai is liye aadmi se jab ghalti ho toh foran taubah kare bas muamla saaf ho...

Aur yeh aisa hi hai jaise raaste par laga hua aadmi thokar lagi, gir para acha kapray jhaar kar phir chalna shuru kar diya...

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Aap mere bandon ko meri rehmat se mayus na karein

11. Hazrat Ata (RA) aik Sahabi se riwayat karte hain ke:

Aik dafa Rasul Allah (SAW) hamare paas tashreef laye aur hum baham khush-tabai mein hans rahe thay toh irshad farmaya:

Tumhein hansi soojhti hai, halankay dozakh tumhare peeche lagi hui hai... Ba-Khuda mein tumhein phir hansta hua na dekhoon. Yeh farma kar wapas tashreef le gaye... Aur hum thay ke goya saron par pahar gir gaya, thori der baad tashreef laye aur irshad farmaya ke mere paas Jibraeel (AS) aaye aur kaha ke Allah Tabarak wa Ta'ala irshad farmate hain ke:

Aap mere bandon ko meri rehmat se kyon mayus karte hain? Mere bandon ko suna dijiye ke mein bohat hi bakhshne wala meherban hoon aur be-shak mera azab bhi bara dard-naak hai...

Aik tafseer mein hai ke Rasul Allah (SAW) Bab Bani Shaiba se apne ashaab ke paas aaye toh unhein dekha ke who hans rahe hain. Farmaya: Kya tum hans rahe ho? Agar tumhein un cheezon ka ilm ho jata jin ka mujhe ilm hai toh tum thora hanste aur bohat rote phir Aap chale gaye. Jab wapas lotay, farmaya abhi Jibraeel (AS) nazil huye aur yeh ayat laye:

Nabbi' ibadi anni anal Ghafoor-ur-Raheem

Mere bandon ko bata do ke mein Ghafoor-o-Raheem hoon.

Rehmat-e-Ilahi se na-umeedi halakat hai

12. Aik hadith mein hai ke Aap (SAW) ne farmaya ke Allah Tabarak wa Ta'ala farmate hain:

Agar mein dunya mein azab lane ka irada kardoon toh sab se pehle us ko azab doon ga jo meri rehmat se na-umeed ho chuke hain.

Gunahon ke 99 dafatir wale ki maghfirat

13. Hazrat Abdullah bin Amr bin Al-Aas (RA) ne kaha ke Rasul Allah (SAW) ne farmaya:

Qayamat ke din Allah Tabarak wa Ta'ala meri ummat mein se aik aadmi muntakhib kar ke sab Allah ke samne laye ga... Jis ke gunahon ke ninnanway (99) daftar honge... Har daftar had-e-nigah tak lamba hoga, phir Allah Tabarak wa Ta'ala farmaye ga kya tum in mein se kisi cheez ka inkaar karte ho? Kya nama-e-amaal likhne wale mere farishton ne tum par zulm toh nahi kiya? Kahe ga Ae mere Rab bilkul nahi, phir irshad hoga ke kya tumhara koi uzr ya neki hai?... Toh who aadmi pareshan hoga aur kahe ga Ae mere Rab! Koi nahi hai. Toh irshad hoga haan teri aik neki hamare paas maujood hai aur aaj kisi par zulm nahi hoga... Phir aik kaghaz nikala jaye ga us mein likha hoga:

Ashhadu an la ilaha illallah wa anna Muhammadan abduhu wa rasooluh

Toh kaha jaye ga tujh par koi zulm na hoga. Phir who sare daftar aik palray mein rakhay jayen ge... aur us parchay ko aik palray mein rakha jaye ga toh farmaya who sab daftar oopar uth jayen ge aur parcha bhari ho jaye ga aur Allah Tabarak wa Ta'ala ke naam-e-nami se koi cheez bhari nahi ho sakti.

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Khushkhabri Sunao

14. Janab Rasul Allah (SAW) se marwi hai ke:

Jab logon ke samne tum un ke Parwardigar se kuch bayan karo, aisi cheez bayan na karo jis se unhein ghabrahat o nafrat ho.

Huzoor Akram (SAW) ne farmaya:

Mein aasan darguzar karne wale (deen) Hanifi ke saath mab'oos hua hoon.

Huzoor Akram (SAW) ne farmaya:

Mein pasand karta hoon ke Ehl-e-Kitab yeh janein ke hamare deen mein sahoolat hai...

Hazrat Anas bin Malik (RA) se riwayat hai ke Huzoor (SAW) ne irshad farmaya:

Aasani karo tangi na karo, basharat sunao aur nafrat na dilao...

Ae mere farishto! Mujhe haya aati hai ke mein apne banday ki khata bakhsh na doon

15. Sa'di (RA) farmate hain ke:

Jab koi banda gunahgar apni khata ka muqir ho kar Khudawand Kareem se maafi ka khwastgar hota hai toh Allah Tabarak wa Ta'ala malaika se farmata hai:

Ya malaikati qad istahayaytu min abdi wa laisa lahu ghairi

Ae mere farishto! Mujhe haya aati hai apne banday se ke mein us ki khata bakhsh na doon... Kyunke us ke liye siwaye mere dar ke aur koi dar aisa nahi hai ke us mein ja kar sawal kare aur apni hajat poori kar le.

Sahibo! Aise Kareem aur Raheem par qurban kyon na hon is liye ke gunah toh hum karte hain aur Allah Tabarak wa Ta'ala hamare gunahon ko dekh kar sharmata hai...

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Ek hissa rehmat ke asraat

16. An Abi Hurairata (RA) qala sami'tu Rasulallahi (SAW) yaqoolu: Ja'alallahu ar-rahmata mi'ata juz'in fa-amsaka indahu tis'atan wa tis'eena wa anzala fil ardi juz'an wahidan fa-min zalika juz'in yatarahamul khalayiqu hatta tarfa'a lil-babbatu hafiruha an waladiha khashiyatan an tuseebahu (Muslim)

Hazrat Abu Huraira (RA) riwayat farmate hain ke:

Mein ne Huzoor Aqdas (SAW) se suna ke Allah Tabarak wa Ta'ala ne jo rehmat paida farmai hai us ke sau hissay kiye hain, un sau mein se sirf aik hissa rehmat ka is dunya mein utara hai, jis ki wajah se log aapas mein aik doosre par rehmat ka taras khane aur shafqat ka

muamla karte hain, jaise baap apne betay par reham kar raha hai ya maan apne bachon par reham kar rahi hai, bhai bhai par reham kar raha hai. Bhai behan par reham kar raha hai, ya aik dost doosre dost par reham kar raha hai, goya dunya ke jitnay log bhi aapas mein shafqat aur reham ka muamla kar rahe hain... who aik hissa reham ka natija aur tufail hai. Jo Allah Tabarak wa Ta'ala ne is dunya mein nazil farmaya hatta ke ghodi ka bacha jab doodh peene ke liye aata hai toh who ghodi apna paon utha leti hai ta ke kahin aisa na ho ke doodh peene ke dauran yeh paon bachay ko na lag jayen. Yahan sauwein hissay ka aik juz hai. Aur ninnanway (99) hissay rehmat Allah Tabarak wa Ta'ala ne apne paas mehfooz rakhay huye hain, un ke zariye Aakhirat mein Allah Tabarak wa Ta'ala apne bandon par rehmat ka muzahira farmayen ge.

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Is hadith ke zariye Huzoor Aqdas (SAW) ne hamein yeh bata diya ke kya tum log us Zaat ki rehmat se mayus hote ho jis Zaat ne tumhare liye Aakhirat mein itni sari rehmatein ikathi kar ke rakhi hui hain, us Zaat se mayusi ka izhaar karte ho? Kya who apni rehmat se tum ko door kar de ga?

Yahya bin Muadh (RA) se manqool hai ke who kaha karte thay ke:

Ae Allah! Tu ne hamare liye aik rehmat utari aur us se hamein ikram bakhsha yani Islam naseeb hua... Tu jab hum par sau rehmatein nazil farmaye ga toh hum kaise Teri maghfirat ke umidwar honge...

Iman ke zarray wala shakhs Jahannum mein dakhil na ho sake ga

17. Hazrat Muadh bin Jabal aur Anas bin Malik (RA) se akhbar-e-mashhoor mein hai ke:

Jis ke dil mein iman ka aik zarra bhar bhi ho who aag mein dakhil na ho ga. Aur jis ka aakhri kalam La ilaha illallah hua usay aag nahi chuye gi aur jo Allah se is haal mein mulaqat kare ke us ke saath kuch bhi shirk na karta ho us par aag haram kar di gayi aur jis ke dil mein iman ka aik zarra bhar bhi ho who aag mein dakhil na hoga.

Meri rehmat tumhare gunahon par hawi hai

18. Wa an Abi Hurairata (RA) qala qala Rasulullahi (SAW) lamma khalaqallahul khalqa kataba fi kitabin fahuwa indahu fauqal arshi inna rahmati taghlibu ghadabi wa fi riwayatin ghalabat ghadabi wa fi riwayatin sabaqat ghadabi (Muttafaq Alaih)

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Rehmat aur Ghazab ki daur

Hazrat Abu Huraira (RA) riwayat karte hain ke:

Rasul Allah (SAW) ne farmaya jab Allah ne makhlooq ko paida farmaya toh (us ne us kitab mein jo us ke paas Arsh ke oopar hai) likh diya ke meri rehmat mere ghazab par ghalib hogi. Aur aik riwayat mein hai mere ghazab par ghalib hai aur aik riwayat mein hai ke meri rehmat mere ghazab se sabqat le chuki hai.

19. Hazrat Ata bin Yasar ki Hazrat Abu Said Khudri (RA) se aur un ki Huzoor Nabi Kareem (SAW) se marwi hadith hai ke:

Allah Tabarak wa Ta'ala ne koi cheez aisi paida nahi ki magar yeh ke aisi cheez bhi banai jo us par ghalib aaye aur apni rehmat ko aisa kiya ke who us ke ghazab par ghalib aati hai.

Makhlooq ko paida karne se pehle Allah Tabarak wa Ta'ala ne apne aap par yeh likh diya ke meri rehmat mere ghazab par ghalib aaye gi...

Agar Kafir ko Allah ki rehmat ka pata chal jaye

20. Aik doosri riwayat mein hai:

Lau ya'lamul kafiru ma indallahi minar-rahmati ma qanata min jannatihi ahadun

Agar kafir Allah ki rehmat ki wusat jaan le toh us ki rehmat se koi aik bhi mayus na ho. (Bukhari o Muslim)

Baray baray kabira gunah par bhi Allah Tabarak wa Ta'ala ne maafi ka qalam pher diya jab ke ayat-e-Ilahi samne aayin aur logon ne na-farmani ki (magar Allah Tabarak wa Ta'ala ne maaf farma diya).

Chunancha farmaya:

Summat-takhazu al-'ijla min ba'di ma ja'at-humul bayyinatu fa-afawna an zalika

Phir bana liya bachra (yani mabood) baad is ke ke aayin un ke paas nishaniyan phir hum ne who bhi maaf kiya...

Rehmat-e-Ilahi se ma'moor aik ajeeb hadith

21. Hazrat Abu Huraira (RA) irshad-e-Nabwi naqal karte hain ke:

Agar momin ko maloom ho jaye ke Allah Tabarak wa Ta'ala ki sazayein kaisi kaisi hain toh koi bhi us ki Jannat ki khwahish nahi kar sakta aur agar kafir Allah Tabarak wa Ta'ala ki rehmat ko jaan le toh us ki rehmat se koi bhi na-umeed na hota...

Yahya bin Muadh ka zikr hai ke farmaya karte:

Ae Allah! Agar tera sawab farmanbardaron aur Teri rehmat gunahgaron ke liye hai toh mein go farmanbardaron mein se nahi magar Tere sawab ka zaroor umidwar hoon aur mein gunahgaron mein se hoon lehaza Teri rehmat ki bhi umid rakhta hoon.

Aur unhi se yeh bhi manqool hai ke farmaya karte thay:

Ae Allah! Tu ne Jannat ko paida farmaya aur usay apne auliya ke liye dawat qarar diya aur kafiron ko us se mayus kar diya aur Tu ne farishtay aisay banaye ke unhein us ki hajat nahi aur Tu khud us se ghani hai phir agar hum jaison ko bhi ata na farmai toh aakhir yeh kin logon ko mile gi.

Baghair rehmat ke Jannat mein dakhil hona mumkin nahi

22. Hadith shareef mein aata hai ke:

Hazrat Aisha (RA) ne Huzoor (SAW) se sawal kiya ke kya koi shakhs bhi Allah ki rehmat ke baghair Jannat mein dakhil nahi ho sake ga? Aap (SAW) ne farmaya: (Haan) koi shakhs bhi Allah ki rehmat ke baghair Jannat mein dakhil nahi ho sake ga.

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Aap (SAW) ne yeh baat teen martaba farmai, Hazrat Aisha (RA) farmati hain mein ne arz kiya ke Ae Allah ke Rasul kya Aap bhi Allah ki rehmat ke baghair Jannat mein nahi jayen ge?... Aap (SAW) ne apne sar mubarak par haath rakh kar farmaya haan mein bhi nahi jaonga illa yeh ke Allah Tabarak wa Ta'ala mujhe apni rehmat se dhaanp lein, yeh baat bhi Aap ne teen martaba farmai.

Al-gharz insan ki maghfirat ka asal sabab toh Allah ki rehmat hai lekin chunkay dunya dar-ul-asbab hai is liye Allah Tabarak wa Ta'ala ne amaal ko nijat ka zahiri sabab bana diya hai... aur who insan ki maghfirat us ke kisi aisay amal ke sabab farma dete hain jo us ke wahm-o-guman mein bhi nahi hota, zail mein maghfirat-e-Khudawandi ke chand waqiat zikr kiye jate hain jin se asal haqeeqat ka izhaar hota hai...

Lekin waqiat se pehle is hadith ki sharah ke bare mein kuch arz karna hai who yeh ke Hazrat Thanvi (RA) ne is hadith ki tashreeh karte huye farmaya:

Agar Khuda Ta'ala ki rehmat na hoti na hum hidayat pate na hamein namaz ki taufiq milti na roza ki... Hum mein hi kya cheez hamari kya auqat ke hum kisi amal ko kar ke us par naaz karein bas yeh toh hamare Allah ki rehmat hai jo hamein amaal ki taufiq milti hai.

Pyasay kuttay ko pani pilane ke sabab se fahisha ki maghfirat

23. Hazrat Abu Huraira (RA) farmate hain ke:

Rasul Allah (SAW) ne farmaya ke aik kanjri (fahisha aurat) ki maghfirat kar di gayi (sabab yeh hua ke who aik kuttay ke paas se guzri jo shiddat-e-pyas ke sabab zaban nikale kuwain ke kinare par khara tha, aurat ko us kuttay par taras aaya aur us ne socha ke yeh kutta Allah...

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...Tabarak wa Ta'ala ki makhlooq hai aur pyas se be-chain hai is kuttay ko pani pilana chahiye, us ne dol talash kiya toh koi dol wahan nahi mila aakhir us ne apne paon se aik chamray ka moza utara aur dol ki tarah us kuwain se pani bhara aur us kuttay ko pila diya... aur us ki pyas door kar di. Huzoor Aqdas (SAW) farmate hain ke Allah Tabarak ko us ka yeh amal itna pasand aaya ke sirf is amal par us ki maghfirat farma di.

Betaiye! Agar who aurat yeh sochti ke mein toh aik fahisha aurat hoon, mein toh Jahannum ki mustahiq hoon agar mein ne kuttay ko pani pilane ka yeh chota sa amal kar bhi liya toh kaunsa inqalab aa jaye ga, agar who yeh sochti toh is amal se bhi mehroom ho jati aur Allah Tabarak wa Ta'ala ke haan us ki nijat na hoti bahar-hal Allah Tabarak wa Ta'ala ne is amal par us ki nijat farma di...

Allah ka insan se shikwa

Haq Ta'ala ne apne aik mu'azzaz nabi par wahi bheji ke:

Ae mere Nabi! Tum jo log ke gunahgar hain (magar mushrik nahi hain) Aap unhein meri wasee rehmat ki khabar de do aur jo log ke mujh se bhagte hain aur meri yaad aur meri bandagi nahi karte unhein meri taraf rujoo karao aur jo log ke meri talab mein hain unhein seedhi raah ki taraf raah dikhao aur jo mere gunahgar banday hain unhein saaf tor par keh do ke tum taubah karo tumhare liye qubooliyat ka bichona bicha rakha hai, un se keh do ke meri be-andaza bakhshish ke muqablay mein un ke gunah kuch bhi qabil-e-waqat nahi hain ke mere karam ki dhuwan dhaar barish ka aik chota sa qatra un ke gunahon ke baray se baray ambar baqi na choray ga.

Ae mere pyare Nabi! Jab ke yeh mera bartao gunahgaron ke saath hai toh jo ke nek log hain un ke saath kaisa khoobi bhara bartao hoga...

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Ae mere muqaddas Nabi!

Un logon ke liye mubarakbadi hai ke jin hon ne apne dil meri mohabbat se labrez kar liye aur apne tamam auqat mere liye kharch kar diye ke jin ke din rozay mein guzarte hain aur jin ki raatein qiyam mein basar hoti hain mein un ki har har baat se ittal'a rakhta hoon aur mere muqarrab farishtay un ka mushahida karte hain... Aur meri Jannat un ki mushtaq aur meri

rehmat se un ke dil ma'moor hain, who meri munajat ke waqt kabootaron jaisa nala karte hain aur yateemon par reham kha kar rote hain un ki aah-o-nala ki aawaz mere nazdeek farishton ki tasbeeh se afzal hai mujhe apni izzat ki qasam hai ke mein unhein qisam qisam ki nematon se bhar-poor kar doon ga.

Ae mere masoom Nabi! Jo gunahgar hai who mujh se bhag kar kahan ja sakta hai balkay Qayamat-e-Aakhir ko who meri hi taraf rujoo hoga aur mein us ke kiye ko us par zahir karoon ga...

Mujhe apni izzat ki qasam agar mein chahoon toh us ke munh ke la'aab ko mein us ke galay mein phansa doon jis se us ka gala ghut jaye ya us ke badan ke kapron mein aag laga doon jis se who jal jaye magar mein ne usay Qayamat ke din tak mohlat de rakhi hai aur us din kisi qisam ka uzr suna na jaye ga...

Mere siwa mere banday ka kaun hai?

24. Hazrat Imam Ghazali (RA) farmate hain ke:

Jab banda apni jaan par gunah kar ke zulm karta hai aur phir nadim ho kar apne dono haath oonchay karta aur "Ya Rab, Ya Rab" kehta hai tab farishtay us ki aawaz ko rok dete hain aur oopar ki janib kooch karne nahi dete phir who "Ya Rab, Ya Rab" kehta hai aur farishtay rok dete hain gharz ke teen dafa aisa hi hota hai magar chothi dafa Haq Ta'ala farmate hain ke Ae farishto tum mere banday ki is pyari aawaz ko mujh se kab tak roko ge chunkay mere banday ko is baat ka yaqeen ho chuka hai ke mere...

--- PAGE 53 (Book Page 193-195)

(Note: Pages 193-195 seem to be part of the flow but the source text jumps or condenses here. Continuing with the text available in the source file)

...siwa us ka Parwardigar aur mere siwa us ke gunah ka bakhshne wala koi nahi hai lehaza mein tumhein gawah karta hoon ke mein ne usay bakhsh diya... (Anwar-ul-Arifeen)

Qayamat ka din aur Rehmat-e-Ilahi

25. Hadith mein is baat ka tazkira hai ke Aakhirat mein Allah Tabarak wa Ta'ala ki rehmat moosla-dhaar barse gi. Qayamat wale din Allah Tabarak wa Ta'ala ki rehmat itni barse gi aur aisa Allah Tabarak wa Ta'ala rehmat ka muamla farmayen ge ke Shaitan bhi (hairat ke ba'is) sar utha kar dekhe ga...

Boorhay Musalman par Khusoosi Rehmat

26. Hazrat Umar (RA) se riwayat hai ke:

Who Huzoor (SAW) ki khidmat-e-aaliya mein hazir huye dekha ke Aap (SAW) ro rahe hain... Arz kiya ke Ya Rasul Allah Aap kyon ro rahe hain?... Irshad farmaya ke Jibraeel (AS) mere paas aaye aur kehne lage ke:

Allah Tabarak wa Ta'ala us shakhs ko azab dene se sharmate hain jo Islam mein boorha hua, toh khud who shakhs Allah Tabarak wa Ta'ala ki na-farmani se kyon nahi sharmata jo Islam mein boorha ho gaya. (Tanbih-ul-Ghafileen)

Rehmat-e-Ilahi par ajeeb hadith

27. Iza balagha abdi khamseena sanatan hasabtuhu hisaban yaseera

Jab yeh mera banda pachas (50) baras ka ho jaye, mere Nabi ka kalma parhta ho, toh mein phir us ka hisab aasan kar deta hoon...

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(Note: The text continues directly to further Hadiths)

31. (Numbering implies some skipped items in source text)

Huzoor (SAW) ne farmaya mein bhi dakhil nahi ho sakta magar jab ke Allah Tabarak wa Ta'ala ki rehmat mujhe dhaanp le. (Bukhari o Muslim)

Jannat ka Ticket: Meherbani karna

32. Jannat mein wohi shakhs jaye ga jo reham-dil ho... Sahaba ne arz kiya:

Ya Rasul Allah! Yun toh hum sab hi meherbani karte hain? Irshad farmaya sirf apne oopar reham karna murad nahi balkay aamat-un-naas (aam logon) par meherbani karna murad hai phir Allah Tabarak wa Ta'ala bhi un par meherbani farmate hain...

Khata o Nisyan aur Rehmat-e-Ilahi

33. Hazrat Abdullah bin Abbas (RA) se riwayat hai ke Rasul Allah (SAW) ne farmaya ke:

Allah Tabarak wa Ta'ala ne mere liye ummat se ghalti aur bhool chook aur jis cheez par usay zabardasti majboor kar diya gaya ho dar-guzar farmaya... (Ibn Majah)

Rehmat-e-Ilahi par aik Sahabi ka sawal

34. Hazrat Abu Huraira (RA) farmate hain ke:

Aik dehati ne Nabi (SAW) se daryaft kiya ke Ya Rasul Allah! Baroz-e-Qayamat makhlooq ka kaun hisab kare ga? Aap ne farmaya: Allah Ta'ala. Toh us dehati ne kaha ke Qasam hai Rab-e-Kaaba ki! Ke phir toh hum nijat pa gaye. Aap ne daryaft kiya Ae A'arabi yeh kaise?... Us ne jawab diya is liye ke Kareem jab qabu pa leta hai toh maaf kar deta hai... (Hayat-us-Sahaba)

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Jaan se ziyada meherban Allah

35. Aik ghazwa mein Rasul-e-Maqbool (SAW) tashreef le ja rahe thay ke:

Aik aurat ko aag sulgate huye dekha us ka bacha bhi paas baitha hua tha who us ko aag se bachati thi. Huzoor (SAW) ne yeh manzar dekh kar Sahaba se farmaya ke tumhare khayal mein yeh baat aa sakti hai ke yeh aurat apne bacha ko aag mein daal sakti hai? Sahaba ne arz kiya nahi... Huzoor ne farmaya: Ba-Khuda Allah ko apne bandah se maan se bhi ziyada mohabbat hai... (Sabr-o-Shukr)

Jo log ita'at karne wale hain un se toh Khuda ko mohabbat kyon na ho, Khuda ki rehmat toh na-farman ke saath bhi bohat kuch hai kya Khuda ko qudrat nahi ke bijli gira kar sab na-farmanon ko aik dam se halak kar de magar halak karna toh kaisa aksar koi zahiri takleef bhi toh zalimon ko nahi hoti.

Sheikh Saadi ne sach kaha hai aur khoob kaha hai ke:

Ae Karimi ke az khazana ghaib gabr o tarsa wazifa khur-dari

Dostan ra kuja kuni mehroom tu ke ba dushmanan nazar dari

Ae bakhshish karne wale! Tu apne khazana-e-ghaib se Yahudi aur Aatish-parast tak ko rozi deta hai. Phir tu apne doston ko apne altaaf se kyon-kar mehroom kare ga jab ke tu dushmanon par bhi nazar rakhta hai. (Khutbat-e-Hakeem-ul-Ummat)

Agar koi naukar hamari na-farmani kare toh hamara bas chale toh bidoon khoon piye na rahein aur isi par iktifa na karein balkay us ke saath us ke khandan bhar se intiqam lein phir bhi dil thanda na ho toh...

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...kya Khuda Ta'ala apne na-farmanon ko barbad nahi kar sakte? Un ko kaun si cheez mane'a hai magar bawajood is qudrat o azmat ke un ki toh yeh shan hai.

Sache dil se Allah kehne ka inam

36. Utban bin Malik (RA) ki hadith hai ke:

Nabi Kareem (SAW) ne farmaya: Be-shak Allah Tabarak wa Ta'ala ne us aadmi par aag haram kar di jis ne sache dil se La ilaha illallah kaha.

Allah ko aik manne ki fazilat

37. Anas bin Malik (RA) ki hadith hai ke Nabi (SAW) ne farmaya:

Jis aadmi ne La ilaha illallah kaha aur jis ke dil mein aik jau (barley) ke barabar bhi bhalai hui usay aag se nikala jaye ga, phir us ko nikala jaye ga jis ne La ilaha illallah kaha aur us ke dil mein gandum ke danay ke barabar bhalai hui, phir aag se usay nikala jaye ga jis ne La ilaha illallah kaha aur jis ke dil mein aik zarra ke barabar bhalai hui... (Minhaj-ul-Qasideen)

Barish ke qatron se ziyada gunah

38. Aik dafa Aap (SAW) bayan farma rahe thay ke:

Aik A'arabi ne hazir-e-khidmat ho kar arz ki, Ya Rasul Allah (SAW) mein bohat gunahgar hoon. Bayan khatam karne ke baad Madani Tajdar (SAW) ne poocha, kya tere gunah sitaron se bhi zaid hain? Us ne jawab diya haan. Phir Aap ne daryaft kiya ke barish ke qatron se bhi zaid hain? Us ne jawab diya, haan... Phir Aap (SAW) ne poocha, kya darkhton ke patton se bhi zaid hain? Us ne jawab diya, haan. Phir Aap ne poocha, kya tere gunah...

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...Allah ki rehmat se bhi ziyada hain?... Is sawal par who khamosh ho kar rone laga. Sarkar (SAW) ne farmaya: La ilaha illallah kaho Allah Tabarak wa Ta'ala tamam gunah maaf farma de ga... (Anis-ul-Waizeen)

Ibn Qayyim (RA) farmate hain:

Allah Tabarak wa Ta'ala farmate hain ke chahe gunah jitnay ziyada hon agar bandah usay pukarta hai aur us se umeed qaim karta hai toh Who bakhsh de ga aur un gunahon ko koi ahmiyat nahi de ga... Banday ke gunah chahe jitnay baray hon Allah Tabarak wa Ta'ala ke afw-o-karam ke samne un ki koi haqeeqat nahi... Us ki bakhshish un gunahon se kahin ziyada bari hai... (Hujjatullah)

Allah ki Rehmat Gunahon se bari hai

39. Mustadrak Hakim mein Hazrat Jabir (RA) se riwayat hai ke:

Aik aadmi Rasul Allah (SAW) ke paas aaya aur do ya teen baar "haye mere gunah" (pukara), is par Aap (SAW) ne farmaya kaho:

"Allahumma maghfiratuka awsa'u min zunoobi wa rahmatuka arjaa 'indee min 'amalee"

(Ae Allah! Aap ki bakhshish mere gunahon se bari hai aur Aap ki rehmat mere nazdeek mere amal se ziyada pur-umeed cheez hai...)

Us ne parh liya toh Aap (SAW) ne farmaya phir dohrao, who dohra chuka toh Aap (SAW) ne farmaya phir dohrao (yani teen baar), who dohra chuka toh Aap (SAW) ne farmaya jao Allah Tabarak wa Ta'ala ne tumhein maaf farma diya. (Mustadrak, Hujjatullah)

Dua par 3 cheezon ka inam

40. Musnad Ahmad o Hakim mein Hazrat Abu Said (RA) ki riwayat hai ke:

Rasul Allah (SAW) ne farmaya: “Jo bhi Musalman koi aisi dua karta hai jis mein gunah ya qata... [Text cuts off here]

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Gunahon Ka Samandar

Rehmi na ho to Allah Tabarak usay teen cheezon mein ek zaroor ata farmata hai... ya to uski dua jald qabool kar leta hai ya akhirat ke liye jama kar deta hai ya phir isi jaisi koi burai us se pher deta hai. Hum ne arz kiya tab to hum ziyada dua karenge, Aap (SAW) ne farmaya Allah Tabarak wa Ta'ala is se bhi ziyada dene wala hai.

Mere banday main ne tujhay maaf kiya

Hazrat Abdullah bin Umar (RA) ki riwayat mein hai ke: (Musnad Ahmad).

Momin ko Qayamat ke din Allah Tabarak wa Ta'ala apne qareeb la kar makhlooq se aar mein kar le ga phir usay us ka ek ek gunah bataye ga aur farmata jaye ga ke kya tum isay mantay ho, woh asbaat (haami) mein jawab deta jaye ga aur phir banda dayen bayen dekhay ga to Allah Tabarak wa Ta'ala farmaye ga: Aye mere banday main ne tujhay maaf kiya.

Ek Arabi shair kehta hai:

Tarjuma: Aye Parwardigar! Agar mere gunah bohat aur baray ho gaye to main janta hoon ke Aap ki bakhshish un se ziyada bari hai.

Agar sirf neki karne wala Aap se aas lagaye to mujrim kisay pukaray ga aur kis se aas lagaye ga?.

Mera sirf ek hi waseela hai Aap se umeed aur Aap ki behtareen bakhshish phir yeh ke main Aap par iman rakhta hoon.

Meri rehmat mere ghazab par haavi hai

Hazrat Abu Huraira (RA) se riwayat hai ke Janab Rasool Allah (SAW) ne irshad farmaya:.

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Gunahon Ka Samandar

Innal laha kataba kitaban yauma khalaqas samawati wal arza inna rahmati taghlibu ghazabi wa fi riwayatin fahuwa mauzu'un 'indahu fauqal 'arsh.

(Ibn Abi Dunya)

Bila shuba Allah Tabarak ne jis din asmano aur zameen ko paida kiya yeh likh diya tha ke meri rehmat mere ghazab se ziyada hai aur ek riwayat mein (yeh izafa bhi hai) ke (Allah Tabarak wa Ta'ala ne apna yeh faisla likh kar) apne paas Arsh par rakh diya hai (Jannat ke haseen manazir).

Allah Ta'ala apne bandon mein se kisi ko azab nahi denge magar?

Janab Rasool Allah (SAW) ne irshad farmaya:

Innal umma la tulqi waladaha fin nari fa akabba Rasoolullahi (SAW) yabki summa rafa'a ra'sahu ilaina faqala innallaha azza wa jalla la yu'azzibu min 'ibadihi illal maridal mutamarridal lazi yatamarradu 'alallahi wa ya'ba an yaqula La Ilaha Illallah.

Maa apne bachay ko bhi aag mein nahi dalti, is ke baad Huzoor Akram (SAW) khoob rotay rahe phir Aap ne apna sar mubarak utha kar hamari taraf tawajjah ki aur irshad farmaya: Allah Tabarak wa Ta'ala apne bandon mein se kisi ko azab nahi denge (yani dozakh mein nahi dalen ge) magar sarkash mutakabbir ko aur woh jo kalma La Ilaha Illallah parhne se inkar kare.

Yeh hadees sanad ke aitbar se za'eef hai agar is ka mazmoon durust ho to is hadees ko parh kar qareen rehmat-e-khudawandi ko dekh kar gunahon mein mulawis na hon warna rehmat ke saharay par gunahon par sarkashi karne walon mein shareek ho jayen ge aur sarkash par rehmat na hone aur dozakh mein jaane ka (hukam) aap isi hadees mein parh chuke hain.

(Bukhari wa Muslim wa Tabrani) .

Iblees ko bhi rehmat ki umeed hone lage gi

Hazrat Huzaifa (RA) farmate hain ke Janab Rasool Allah (SAW) ne irshad farmaya:.

Gunahon Ka Samandar

Do "Mujhe us zaat ki qasam jis ke qabzay mein meri jaan hai deen ke muamlay mein gunah mein mulawis hone wala aur ahmaq hamaqat mein mubtila bhi zaroor Jannat mein dakhil ho ga... aur mujhe qasam hai us zaat ki jis ke qabzay mein meri jaan hai woh shakhs bhi Jannat mein zaroor dakhil ho ga jis ke kulhon ko aag jala de gi... aur mujhe qasam hai us zaat ki jis ke qabzay mein meri jaan hai Allah Tabarak wa Ta'ala Qayamat ke din itna wasee

paimanay par rehmat ka muamla farmayen ge ke Iblees ko bhi rehmat ki umeed hone lage gi ke shayad us ko bhi rehmat hasil ho jaye...".

(Al-Bidaya wan-Nihaya Ibn Kaseer Jild 2 Safha 253 ba-hawala Tabrani)

Momin: Bakhshish ka bahana

Hazrat Abu Huraira (RA) farmate hain:

Allah Tabarak wa Ta'ala Qayamat ke din gunahgar banday ko apne qareeb bulayen ge aur us par apne baazu ka parda dalen ge aur tamam makhlooqat se us ko chupa len ge aur parday hi mein us ka aamaal nama ata karen ge aur farmayen ge (Aye Adam zaad apne nama-e-aamaal ko parho. To woh (apne nama-e-aamaal ko parhte hue) neki ko parhay ga to uski wajah se uska chehra roshan ho jaye ga aur dil khush ho jaye ga....

Allah Tabarak wa Ta'ala farmayen ge aye mere banday kya tumhein is neki ka ilm hai to woh arz kare ga haan aye Parwardigar main (is ko) janta hoon to Allah Tabarak wa Ta'ala farmayen ge main ne tum se is neki ko qabool kiya to woh sajday mein gir paray ga to Allah Tabarak wa Ta'ala farmayen ge apna sar uthao is neki ko apne aamaal nama mein rehne do... phir woh shakhs (aamaal nama parhte hue apne) gunah ke paas se guzray ga to us ki wajah se sharam ke maaray khud hi us ka chehra siyah ho jaye ga aur is se us ka dil ghabra jaye ga....

To Allah Tabarak wa Ta'ala puchen ge aye mere banday is (gunah) ko pehchante ho? To woh arz kare ga haan ya Rab pehchanta hoon to Allah Tabarak wa Ta'ala farmayen ge main is gunah ko tum se ziyada janta hoon main ne is ko tumhari khushi ke liye maaf kiya....

Pas makhlooqat us ki kisi halat (sharmindagi aur khushi) ko nahi dekhen ge siwaye sajdon ke hatta ke makhlooqat mein se ek dusre ko nida karen gi khushkhabri ho is banday ke liye jis ne Allah Tabarak wa Ta'ala ki kabhi na-farmani nahi ki... kyunke un ko is soorat-e-haal ka pata na chale ga ke is momin ka us ke aur Allah Tabarak wa Ta'ala ke darmiyan kya muamla guzra aur yeh Allah Tabarak wa Ta'ala ke samne ruka raha....

Jannat mein dakhla sirf rehmat ke sabab ho ga

Allama Ibn Qayyim farmate hain ke:

Jannat mein Musalmanon ka dakhla Allah Tabarak wa Ta'ala ki rehmat ki wajah se ho ga jaisa ke Huzoor (SAW) ka irshad hai:

Lan yadkhula ahadukumul jannata bi 'amalihi

"Tum mein se koi shakhs apne aamaal ki bina par Jannat mein dakhil nahi ho ga".

Lekin Jannat ke aala darjaat nek aamaal ki kasrat ke mutabiq ata kiye jayen ge jaisa ke Hazrat Abu Huraira (RA) ki hadees mein marwi hai ke:

Inna ahlal jannati iza dakhaluha nazalu feeha bi fazli a'malihim.

Yani jab Jannat wale Jannat mein dakhil honge to us mein apne aamaal-e-saleha ke maratib ke mutabiq faiz honge.

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Gunahon Ka Samandar

Shan-e-Bakhshish ka zuhoor

Hazrat Abu Ayub Ansari (RA) se riwayat hai ke unhon ne apni wafat ke waqt farmaya ke:

Main ne ek baat Rasool Allah (SAW) se suni thi aur tum se ab tak chupayi thi (ab jabke mera aakhri waqt hai woh main tum ko batata hoon aur woh amanat tumhare supurd karta hoon) main ne Huzoor Akram (SAW) ko irshad farmate hue suna Aap (SAW) farmate thay ke agar bil-farz tum sab (malaika ki tarah) be-gunah ho jao aur tum se koi gunah sarzad na ho to Allah aur makhlooq paida kare ga jin se gunah bhi sarzad honge... phir Allah Tabarak wa Ta'ala un ki maghfirat ka faisla farmaye ga aur is tarah us ki Shan-e-Ghaffariyat ka zuhoor ho ga.

(Sahih Muslim) .

Is hadees se yeh samajhna ke Allah Tabarak wa Ta'ala ko maaz-Allah gunah matloob hain aur Woh gunahgaron ko pasand karta hai... aur Rasool Allah (SAW) ne is irshad ke zariye gunahon aur gunahgaron ki himmat afzai farmayi hai, yeh jahilana ghalat fehmi ho gi. Ambiya (AS) ki ba'sat ka maqsad hi yeh hai ke logon ko gunahon se bachaya jaye aur aamaal-e-saleh ki targheeb di jaye.

(Ma'arif ul Hadees)

Mushrikon aur kafiron ke liye parwana-e-rehmat

Hazrat Soban (RA) se riwayat hai ke:

Main ne Rasool Allah (SAW) se suna Aap (SAW) farmate thay ke "Mujhe is ayat ke muqablay mein sari duniya (aur us ki nematon) ka lena bhi pasand nahi.

Ya Ibadiyallazeena Asrafu 'ala anfusihim La taqnatu min Rahmatillahi Innallaha yaghfiruz zunooba jami'an Innahu Huwal Ghafoor ur Raheem.

Gunahon Ka Samandar

Aye mere bando jinhon ne (gunah kar kar ke) apne nafson par zulm kiya hai (aur apne aap ko tabah kar liya hai) tum Allah Tabarak wa Ta'ala ki rehmat se na-umeed mat ho Allah Tabarak wa Ta'ala saare gunahon ko bakhsh deta hai Woh bohat bakhshne wala bara meherban hai".

Arz kiya gaya Ya Rasool Allah! Kya mushrikon ke liye bhi yehi irshad hai? Aap (SAW) ne pehle to kuch sakoot farmaya phir teen dafa farmaya Ala wa man ashraka, sun lo mushrikon ke liye bhi Allah Tabarak wa Ta'ala ka yehi irshad hai, sun lo mushrikon ke liye bhi yehi irshad hai, haan mushrikon ke liye bhi mere Malik ka yehi irshad hai....

(Musnad Ahmad)

Bari Basharat

Is hadees mein jis ayat ka hawala hai, yeh Surah Zumar ki ayat hai... Bila shuba is mein har qisam ke gunahgaron ke liye bari basharat hai khud un ka Malik-o-Parwardigar un hi ko mukhatib kar ke farma raha hai ke tum bhi meri rehmat se na-umeed na ho aage is ka takmila (completion) yeh hai:.

Wa anibu ila Rabbikum min qabli an ya'tiyakumul 'azabu summa la tunsaroona Wattabi'u ahsana ma unzila ilaikum min Rabbikum min qabli an ya'tiyakumul 'azabu baghtatan wa antum la tash'uroon.

"Aur rukh kar lo apne Parwardigar ki taraf qabl is ke ke tum azab mein giraftar ho jao aur phir koi tumhari madad aur himayat na kar sake aur jo behtareen hidayat tumhare liye tumhare Parwardigar ki taraf se nazil ki gayi hai uski pairwi ikhtiyar kar lo us waqt ke aane se pehle jab achanak Khuda ka azab nazil ho kar tum ko apni giraft mein le le aur tumhein pehle se pata bhi na ho ga".

Is takmila se yeh baat wazeh ho jati hai ke har qisam aur har darja ke mujrimon aur gunahgaron ke liye Allah ki rehmat ka darwaza khula hua hai... kisi ke liye bhi darwaza band nahi hai....

Gunahon Ka Samandar

Shart yeh hai ke azab ya maut ke aane se pehle tauba kar len aur na-farmani ki raah chor kar hidayat-e-rabbani ki farmanbardari ikhtiyar kar len. Is hadees-e-pak se maloom hua ke

rehmat-e-khudawandi ka manshoor-e-aam sab ke liye hai kafir aur mushrik bhi is ke mukhatib hain....

Ghazab par rehmat ka ghalba

Rajaa (umeed) mein Huzoor Nabi Kareem (SAW) se aisi basharatein marwi hain jo ke aam logon ke samne zikar karna munasib nahi balkay jo zahir ho chukein un ka hum zikar karte hain... Ek hadees mein hai:.

Jahannam Allah Ta'ala ka kora hai

Allah Tabarak wa Ta'ala ne Jahannam ko apne fazl-o-rehmat se ek kora bana kar paida kiya... is se Allah Tabarak wa Ta'ala apne bandon ko Jannat ki taraf hankata hai.

Main ne makhlooq ko paida kiya taa-ke woh mujh se faida hasil karen aur main ne un se faida hasil karne ki khatir makhlooq ko paida nahi kiya....

(Quwwat-ul-Quloob)

Rehmat-e-Ilahi se wasee koi cheez nahi

Hazrat Ata bin Yasar ki Hazrat Abu Saeed Khudri (RA) se aur un ki Huzoor Nabi Kareem (SAW) se marwi hadees mein hai:

Allah Tabarak wa Ta'ala ne koi cheez aisi paida nahi ki magar yeh ke aisi cheez bhi banayi jo us par ghalib aaye aur apni rehmat ko aisa kiya ke woh us ke ghazab par ghalib aati hai.

Rehmat ghazab par haavi hai

Ek khabar mashhoor hai:

Makhlooq ko paida karne se pehle Allah Tabarak wa Ta'ala ne apne aap par yeh likh diya ke meri rehmat mere ghazab par ghalib aaye gi.

La Ilaha Illallah Jannat mein dakhle ka parwana hai

Hazrat Muaz bin Jabal aur Anas bin Malik (RA) se akhbar-e-mashhoor mein hai ke:

Jis ne La Ilaha Illallah kaha woh Jannat mein dakhil ho gaya aur jis ka aakhri kalam La Ilaha Illallah ho usay aag nahi chuye gi aur jo Allah se is haal mein mulaqat kare ke us ke sath kuch bhi shirk na karta ho us par aag haram kar di gayi... aur jis ke dil mein iman ka ek zarra bhar bhi ho woh aag mein dakhil na ho ga....

(Quwwat-ul-Quloob)

Ek dusri riwayat mein hai:

Agar kafir Allah ki rehmat ki wusat jaan le to us ki rehmat se koi ek bhi mayous na ho....

Baray baray kabira gunahon par bhi Allah Tabarak wa Ta'ala ne maafi ka qalam pher diya jab ke ayaat-e-Ilahi samne aayen aur logon ne na-farmani ki magar Allah Tabarak wa Ta'ala ne maaf farma diya... chunancha irshad farmaya:

Summat takhazu l-'ijla mim ba'di ma ja'at humul bayyinatu fa 'afauna 'an zalik.

"Phir bana liya bachra (mabood) baad is ke ke aayin un ke paas nishaniyan, phir hum ne woh bhi... maaf kiya".

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Gunahon Ka Samandar

Hazrat Zahhak (RA) farmate hain ke:

Banda peshi ke waqt apne Parwardigar Ta'ala ke qareeb ho ga to Allah Tabarak wa Ta'ala farmaye ga: Mere banday! Kya tu ne apne aamaal shumar kar rakhey hain?... Woh jawab de ga: Aye mere Khuda! Main unhein kaise shumar kar sakta hoon yeh Tere hi bas mein hai aur Tu hi tamam ashiya ka hafiz hai phir Allah Tabarak wa Ta'ala duniya ki ghariyon mein kiye hue tamam gunah yaad karaye ga aur farmaye ga tu mera banda hai is liye main ne jo tumhein bata diya aur yaad karaya us ka iqrar kar lo... Woh arz kare ga: Haan mere Malik... Phir Allah Tabarak wa Ta'ala farmaye ga: "Main ne hi duniya mein teri parda poshi ki aur tere gunahon ki badboo nahi nikalne di aur na hi tere chehra par koi dhabba lagaya aaj ke din tere mujh par iman aur mere mursaleen (AS) ki tasdeeq ke ba'is main tujhay bakhsh doon ga".

Hazrat Muhammad Haneefa ne apne walid Hazrat Ali (Karam Allah Wajhahu) se riwayat kiya... farmaya:

Jab Rasool Allah (SAW) par yeh ayat nazil hui:

Fasfahis safhal jameel "So kinara pakro achi tarah kinara"

To Huzoor (SAW) ne farmaya: Aye Jibreel! Yeh As-safhal jameel kya hai?...

Unhon ne jawab diya: Aye Muhammad (SAW)! Jo tujh par zulm kare jab tu usay maaf kar de to phir us par itaab na kare...

Phir Janab Rasool Allah (SAW) ne farmaya: Aye Jibreel! To Allah Tabarak wa Ta'ala apne is qadar lutf-o-karam ke sath ziyada lai'q hai ke jis ko Woh maaf farma de us par itaab na kare, batate hain ke Hazrat Jibreel (AS) ro paray aur....

Huzoor Akram (SAW) bhi roye Allah Tabarak wa Ta'ala ne Hazrat Mikaeel (AS) ko dono ki taraf bheja aur farmaya:

Tumhara Parwardigar tum ko salam farma raha hai aur tum dono ko yeh farma raha hai ke jis ko main maaf kar doon us par main kyun kar itaab karoon? Yeh woh baat hai ke jo mere karam se mushabah nahi hai.

(Quwwat-ul-Quloob)

Haqeeqi Aalim

Nabi (SAW) ne farmaya hai: Aalim woh hai jo logon ko Allah Tabarak wa Ta'ala ki rehmat se mayous bhi na kare aur na un ko Allah Tabarak wa Ta'ala ki pakar ke andaz se be-khauf hone de... (Minhaj-ul-Qasideen 44).

Paigham-e-Maghfirat

Hadees-e-pak mein aaya hai ke jab Shaitan ko Allah Tabarak wa Ta'ala ne hukam diya:

Fakhruj minha fa innaka rajeem

Ke ho ja dafa, door ho jao tu mardood hai nikal ja mere darbar se to Shaitan ne Allah Tabarak wa Ta'ala ke jalal aur ghussay ki halat mein mohlat mangi... kehne laga:

Rabbi anzirni yauma yub'asoon "Aye Allah! Aap mujhe Qayamat tak ke liye mohlat de dijiye"

Farmaya: Innaka minal munzareen

Tujhay mohlat de di to Shaitan ne qasam kha kar kaha acha is Adam ki wajah se mujhe is darbar se nikala gaya... Aye Allah main isay gumrah karoon ga aur warghalaoon ga.

Wa la tajidu aksarahum shakireen.

Aye Allah! Tu dekhe ga ke in mein se aksar tere nashukre honge.

Jab Shaitan ne qasam kha kar kaha to Rabb-e-Kareem ki rehmat josh mein aayi aur farmaya:

Shaitan tu qasmein khata hai ke mere bandon ko behla kar aur warghala kar mera na-farman banaye ga to zara meri baat bhi sun le ba-taqaza-e-bashriyat gunah karte rahen ge... karte rahen ge... karte rahen ge. Lekin agar apni maut se pehle pehle mere dar par aa kar sachi tauba kar len ge Fa bi-'izzati wa jalali mujhe apni izzat ki qasam mujhe apne jalal ki qasam main un ki tauba ko qabool kar loon ga....

Shaitan ne bhi qasmein khayin to Rahman ne bhi qasmein khayin, Subhan Allah! Allah Tu ne hamein bakhshne ki qasmein khayi hui hain. Balkay farmaya "La ukhzeekum" ke main tumhein kafiron aur ghasibon ke samne bhi zaleel aur ruswa nahi karoon ga. Balkay us Parwardigar ne to yeh paigham bhi bheja ke Aye mere banday!. Tere gunah agar asman ke sitaron ke barabar hain... agar tere gunah sari duniya ki rait ke zarrat ke barabar hain agar tere gunah sari duniya ke darakhton ke patton ke barabar hain to tere gunah phir bhi thore hain meri rehmat us se bhi ziyada hai tu tauba kar le ga to main teri tauba ko phir bhi qabool kar loon ga.

Banda ko bain-ul-khauf wal-raja rehna chahiye

Qala Rasoolullahi Sallallahu 'Alaihi Wa Sallam lau ya'lamul mu'minu ma 'indallahi minal 'uqoobati ma tama'a bi-jannatihi ahadun wa lau ya'lamul kafiru ma 'indallahi minar rahmati ma qanata min jannatihi ahadun.

(Muttafaq 'Alaih)

Aur Hazrat Abu Huraira (RA) raavi hain ke Rasool-e-Kareem (SAW) ne farmaya ke: Agar momin yeh jaan le (Khuda ke haan kis qadar azab hai) to phir koi shakhs us ki Jannat ki umeed bhi na...

...rakhe (yani azab ki farawani usay Jannat se mayous kar de) aur agar kafir yeh jaan le ke Allah ki rehmat kis qadar hai to phir koi us ki Jannat se na-umeed na ho....

(Bukhari wa Muslim)

Is hadees ka mansha dar-haqeeqat Allah Tabarak wa Ta'ala ki rehmat aur us ke azab ki kasrat ko zahir karna hai ta-ke momin to us ki rehmat par aitmad kar ke na baith jaye aur us

ke azab se bilkul be-khauf aur nidar na ho jaye aur kafir us ki rehmat se na-umeedi na ikhtiyar kar le aur tauba karna na chore.

Aur hasil is hadees ka yeh hai ke banda ko chahiye ke who bain-ul-khauf wal-raja (khauf aur umeed ke darmiyan) rahe yani Allah Tabarak wa Ta'ala ki rehmat par umeed bhi rakhe aur us ke azab se bhi darta rahe... Chunancha Umar (RA) ke bare mein manqool hai ke unhon ne farmaya agar Qayamat ke din yeh elaan kiya jaye ke ek shakhs Jannat mein dakhil ho ga to main umeed rakhoon ga ke who shakhs main hoon aur isi tarah agar yeh elaan kiya jaye ke ek shakhs dozakh mein dakhil kiya jaye ga to main guman rakhoon ga ke who shakhs main hi hoon.... (Mazahir-e-Haq)

Miyana ravi ikhtiyar karne ka hukm

Hazrat Abu Huraira (RA) raavi hain ke Rasool (SAW) ne farmaya:

Tum mein se kisi ka amal usay (aag se) nijat nahi de ga (yani sirf amal hi nafa' nahi ho ga balkay jab Haq Ta'ala ka fazl aur us ki rehmat bhi shamil-e-haal ho gi tab hi amal bhi faida de ga).

Sahaba ne arz kiya:

Ke kya Aap ko bhi (Aap ka amal ba-wajood kamil hone ke nijat nahi dilaye ga).

Aap (SAW) ne farmaya nahi magar yeh ke Allah Tabarak wa Ta'ala mujhe apni rehmat ke saya mein le le lihaza tum log apne aamaal ko teer ki tarah raast-o-durust karo amal mein miyana ravi ikhtiyar...

...karo (yani kisi amal ko kami-o-ziyadti ke sath na karo) din ke ibtedai hissa mein bhi ibadat karo din ke aakhri hissa mein ibadat karo aur raat mein bhi kuch ibadat karo (yani namaz-e-tahajjud parho) aur ibadat mein bhi miyana ravi ikhtiyar karo. Apni manzil ko pa lo ge...

(Bukhari wa Muslim)

Rehmat-e-Ilahi ke baghair sirf amal Jannat ki saadat ka zamin nahi

Wa 'an Jabir qala qala Rasoolullahi (SAW) la yadkhulu ahadun minkum 'amaluhul jannata wa la yujeeruhu minan nari wa la ana illa bi-rahmatillahi.

(Rawahu Muslim)

Aur Hazrat Jabir (RA) raavi hain ke Rasool Allah (SAW) ne farmaya tum mein se kisi ka amal na usay Jannat mein dakhil kare ga aur na usay dozakh se bachaye ga aur na mujhe mera

amal Jannat mein dakhil kare ga haan who jo Allah Tabarak wa Ta'ala ki rehmat ke sath ho ga.

(Muslim)

Hadees ke aakhri alfaaz Illa bi-rahmatillah haan jo Allah ki rehmat ke sath ho, ka matlab yeh hai ke Jannat mein dakhil hone aur dozakh se nijat ki saadat ka ba'is who amal ho ga jis ke sath Bari Ta'ala ki rehmat bhi shamil ho lihaza Jannat mein dakhil hona to sirf Allah Tabarak wa Ta'ala ke fazl-o-karam se us ki rehmat hi ki bina par ho ga albatta Jannat mein jo darjaat milen ge who aamaal ke mutabiq milen ge yani jis ka amal jis darja ka ho ga usay wohi darja mile ga.... (Mazahir-e-Haq)

Jazaa aur saza mein Rehmat-e-Ilahi ka zuhoor

Hazrat Abu Saeed (RA) raavi hain ke Rasool-e-Kareem (SAW) ne farmaya:

Jab koi banda Islam qabool karta hai aur us ka Islam acha hota hai (yani nifaq se paak saaf hota hai) ke us ka zahir aur batin yaksa ho to Allah Tabarak wa Ta'ala us ke who tamam gunah aur... kar deta hai... jo us ne qabool-e-Islam se pehle kiye thay aur us ke baad usay hadiya milta...

...hai jis ka hisab yeh hai ke ek neki ke badla mein das se le kar saat sau tak nekiyan likhi jati hain (yani Islam lane ke baad who bhi jo amal karta hai) balkay saat sau se bhi ziyada aur burai ka badla us ke manind milta hai (yani jitni burai karta hai who utni hi likhi jati hain) balkay Allah Tabarak wa Ta'ala us se bhi dar-guzar karta hai.

(Bukhari)

Mahaz Allah Tabarak wa Ta'ala ki rehmat ka zuhoor hai aur us ke fazl-o-karam ka asar hai ke who ek neki par das guna se saat sau guna tak jazaa se nawaza jata hai balkay jis ko chahta hai us ki mashaqqat daryaft aur sidq-o-ikhlas ke muwafiq us se bhi ziyada jazaa se behra-mand farmata hai magar badi ki saza us badi ke ba-qadar deta hai chunancha jo jitni burai karta hai usay sirf utni hi saza milti hai balkay jis ko chahta hai us ki us burai ko maaf farma deta hai aur usay utni saza se bhi bacha leta hai.

Lauh-e-Mahfooz mein neki aur burai ke bare mein kya likha hai?

Hazrat Ibn Abbas (RA) raavi hain ke Rasool Allah (SAW) ne farmaya:

Allah Tabarak wa Ta'ala ne nekiyan aur buraiyan likhin (yani farishton ko hukam diya ke who Lauh-e-Mahfooz mein nekiyon aur buraiyon ke bare mein yeh tafseel likh den ke) jo shakhs

kisi neki ka irada kare aur who us par amal na kar sake (yani irada ke ba-wajood who kisi uzr ki bina par us neki ko karne par qadir na ho sake to Allah Tabarak wa Ta'ala us ke liye apne haan us irada hi) go ek poori neki likh leta hai aur jo shakhs neki ka irada kare aur phir us neki ko kare to Allah Tabarak wa Ta'ala us ke liye apne haan das guna se saat sau guna tak balkay us se bhi ziyada nekiyan likh leta hai (yani apne bandon mein se jis ke liye Allah wa Ta'ala chahta hai apne fazl-o-karam se ba-hasb ikhlas aur adaigi sharait-o-aadab us se bhi ziyada sawab likhta hai) aur jo shakhs kisi burai ka irada....

...kare aur phir (Khuda ke khauf ki wajah se) us burai mein bhi mubtila na ho to Allah Tabarak wa Ta'ala us ke liye apne haan ek poori neki likh leta hai aur jis shakhs ne kisi burai ka irada kiya to phir us burai mein mubtila bhi ho gaya to... us ke liye ek hi burai likhta hai.

(Bukhari wa Muslim)

Nekiyon se murad who aamaal hain jin ko karne se sawab milta hai aur buraiyon se murad who aamaal hain jin ko karne se azab ka mustahiq hota hai jin se hai.

Jo shakhs kisi neki ka irada kare aur who neki kisi wajah se na kar sake to us ke liye bhi ek neki is liye likhi jati hai ke kisi bhi amal ka sawab niyat par mauqoof hai aur momin ki niyat us ke amal se behtar aur afzal hoti hai balkay yun kahiye ke asal to niyat hi hai amal ka darja us ke baad hai kyunke amal ke baghair sirf niyat par sawab diya jata hai magar niyat ke baghair sirf amal par sawab nahi diya jata hai itna farq zaroor hota hai ke baghair amal ke niyat par jo sawab milta hai who muzaaf (multiplied) nahi hota....

Neki par sawab ke muzaaf hone ki miqdar ko saat sau tak to bayan kiya jata hai us ke baad Allah Tabarak sawab mein kitna izafa karta hai us ki aakhri hadd aur miqdar kisi ko maloom nahi hai kyunke saat sau ke baad ke miqdar ko Allah Tabarak wa Ta'ala ne mubham rakha hai aur wajah us ki yeh hai ke kisi cheez ki taraf raghbat dilane ke liye us ko muayyan kar ke zikar karne ke bajaye mubham zikar karna aur ziyada muassir hota hai is liye farmaya gaya hai ke:

Fala ta'lamu nafsun ma ukhfiya lahum min qurrati a'yunin.

Buraiyon se taib ho kar nekiyian karne wale ki misal

Hazrat Uqba bin Amir (RA) raavi hain ke Rasool Allah (SAW) ne farmaya:

Jo shakhs buraiyan karta hai aur phir nekiyan karne lage aur us ki halat us shakhs ki si hai jis ki jism par tang zirah ho aur us zirah ke halqon ne us (ke jism) ko bheench rakha ho... phir who neki kare aur us ki zirah ka ek halqa khul jaye phir who dusri neki kare aur dusra halqa khul jaye... yahan tak ke (isi tarah) us ke halqe khulte chale jayen aur who dheeli ho kar zameen par gir pare....

(Sharah-us-Sunnah)

Hadees ka hasil yeh hai ke burai karne se seena tang ho jata hai aur burai karne wala na sirf yeh ke apne tamam umoor mein zameer ki sahih rehnumai se mehroom hota hai jis ke nateejay mein us ki tamam fikri raahon par yaqeen-o-aitmad aur sukoon-e-istaqlal ke noor ke bajaye tahayyur-o-ghabrahat aur iztirab-o-adam istaqlal ke tareek saye hote hain... balkay who logon ki nazron mein be-waqat mat aur kamtar ho jata hai aur tamam hi neki pasand insan usay ghussa aur hiqarat ki nazron se dekhte hain us ke bar-aks neki karne se seena kushada aur farakh hota hai... aur neki karne wala apne har kaam mein aasani-o-sahulat aur yaqeen-o-aitmad ke sukoon amaiz asraat mehsoos karta hai neez yeh ke who logon ki nazron mein mehboob-o-pasandida aur ba-waqat rehta hai....

Hadees-e-bala mein isi baat ko tang zirah se mushabihat di gayi hai ke tang zirah pehanne se jism tangi aur be-chaini mein mubtila ho jata hai... aur us zirah ka badan par se khulna farakhi aur khush-dili ka ba'is hota hai....

(Mazahir-e-Haq)

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Gunahon Ka Samandar

Bab Number 14

Raja aur Husn-e-Zan se mutaliq Ahadees: Umeed ki Haqeeqat

Imam Ghazali (RA) ne farmaya:

Mustaqbil mein bhalai ki umeed ka naam "Raja" hai aur aisa bhi hota hai ke is umeed ko tamanna, ghuroor ya hamaqat kahen, ahmaq log in mein farq nahi karte aur sabhi ko umeed ka naam dete hain halanke aisa hai nahi balkay agar koi shakhs acha beej dhoond kar narm zameen mein boye aur us zameen ko kaante ghaas waghaira se saaf rakhe aur waqt par us ki sairabi ka ihtimam kare aur us ki umeed rakhe ke Allah Tabarak wa Ta'ala hawadis-o-aafat se bachayen ge to paidawar hasil karoon ga to us ko umeed aur raja kehte hain....

Aur agar sara hua beej boya zameen sakht ho aur us ko khodrod ghaas waghaira se saaf bhi na kare ya us ki sairabi ka ihtimam bhi na kare aur phir paidawar ki tawaqqo rakhe to yeh

ghuroor aur hamaqat hai raja nahi lekin agar acha beej saaf suthri zameen mein boye lekin usay sairab na kare aur meenh barasne ki tamanna rakhe aur jagah aisi ho jahan bil-umoom barishein na hoti hon lekin barish ka barasna muhaal bhi na ho to us ko arzoo aur tamanna kehte hain....

Isi tarah jo shakhs iman ka sahih beej seena ke maidan mein boye... aur seena ko buray akhlaq se saaf rakhe aur ibadat se iman ke pauday ko seenchta rahe aur Allah Tabarak wa Ta'ala se is wabasta rakhe ke Wohi aafton se bachane wala hai... aur marte dam tak hi shakhs mohtat rahe aur iman ki salamati ka parwana le kar duniya se rukhsat ho to yeh umeed raja hai us ki alamat yeh hai ke mustaqbil mein jo neki mumkin ho us mein kotahi na kare aur ihtiyat ka daman malhooz rakhe is liye ke khet ki hifazat se ghafil hona na-umeedi ki nishani hai umeed ki nahi aur agar iman ka beej hi khudanakhwasta sara hua ho....

...yani yaqeen-e-kamil ki daulat se mehroom ho ya yaqeen-e-kamil to ho lekin buray akhlaq se seene ko paak na kare aur ibadat se sairabi ka ihtimam na kiya jaye to rehmat ki umeed hamaqat hai.

(Kimiya-e-Sa'adat)

Shaitani Dhoka

Aur gunah karte hue rehmat ki umeed rakhna yeh Shaitan ka dhoka hai is liye Aap (SAW) ne irshad farmaya:

Al-ahmaqu man atba'a nafsahu hawaha wa tamanna 'alallahi.

Who shakhs ahmaq hai jo apne nafs ki khwahishat ki pairwi karta hai aur phir Allah Tabarak ki rehmat ki umeed rakhta hai.

Hazrat Anas (RA) ki ek taweel hadees mein aata hai ke ek A'rabi ne arz kiya:

Aye Allah ke Rasool! Makhlooq ke hisab ka kaun wali hai? (yani kaun hisab le ga) Aap (SAW) ne farmaya: Allah Ta'ala. Us ne arz kiya: Kya Who khud (hisab kitab) le ga? Aap ne farmaya: Haan.

Raavi batate hain... is par A'rabi muskura diya Huzoor Akram (SAW) ne poocha Aye A'rabi kis baat se hanstay ho? Us ne arz kiya:

Kareem jab qudrat hasil karta hai to maaf karta hai.

Ek riwayat mein hai ke:

Dar-guzar karta hai aur jab hisab leta hai to tasamuh karta hai...

Huzoor Akram (SAW) ne farmaya...

Us ne sach kaha yaad rakho Allah Tabarak wa Ta'ala se barh kar koi karam karne wala nahi Who sab se barh kar karam karne wala hai....

Guman ke mutabiq faisla

Mujahid (RA) ne kaha ke:

Qayamat ke din ek banda ko dozakh ka hukam ho ga who kahe ga mera guman is tarah nahi tha to Allah Tabarak wa Ta'ala kahe ga tera guman kya tha? Who kahe ga mera guman to yeh tha ke Tu mujhe bakhsh de ga to Allah Tabarak wa Ta'ala farmaye ga us ko chor do.

Maloom hona chahiye ke umeed ki dawa ke yeh do aadmi ba-taur-e-khaas mohtaj hain:

Ek who aadmi jis par na-umeedi ghalib aa chuki ho ke who ibadat chor de...

Dusra who jis par khauf ghalib aa chuka ho yahan tak ke nafs aur ahl ko nuqsan pohanchaye...

(Minhaj-ul-Qasideen)

Na-umeedi ka gunah

Ek aadmi par khauf ka is qadar ghalba hua ke us ke hosh jate rahe aur who na-umeed ho baitha... Hazrat Ali (Karam Allah Wajhahu) ne usay farmaya:

Aye aadmi! Tere gunah se ziyada teri apne Rab se na-umeedi bara gunah hai....

Hazrat Ali (RA) ne sach farmaya is liye ke Allah Tabarak wa Ta'ala ki rehmat hi mein gunahgar banday ko chain milta hai aur na-umeedi ikhtiyar karna tamam gunahon se bara gunah hai is liye ke is tarah us ne apne jee se hi Khuda ki sifat-e-marjuwa (yani umeed-o-karam) ko kaat diya Hazrat Ali (Karam Allah Wajhahu) ne is fael ki mazammat farmayi chunancha (qanootiyat) sab se bara jurm aur sab se bara gunah hai.

(Quwwat-ul-Quloob)

Wa ‘an Jabir bin Abdullah (RA) annahu sami’a Rasoolallahi (SAW) qabla mautihi bi-salasati ayyamin yaqoolu la yamootanna ahadukum illa wa huwa yuhsinuz zanna billahi ‘azza wa jalla.

(Rawahu Muslim)

Hazrat Jabir (RA) se riwayat hai ke unhon ne Rasool Allah (SAW) se Aap ki wafat se teen roz pehle suna Aap irshad farma rahe thay ke tum mein se koi hargiz na mare magar is haal mein ke who Allah (Azza wa Jal) se husn-e-zan rakhta ho ke Haq Ta’ala maaf farma den ge aur bakhsh den ge.

Haq Ta’ala se umeed-e-rehmat o ghufran rakhna farz-e-ain hai

Sahihain mein Hazrat Abu Huraira (RA) se marwi hai ke Nabi (SAW) ne farmaya:

Allah Tabarak wa Ta’ala farmate hain main apne banday ke guman ke mutabiq us se muamla karta hoon....

Ek riwayat mein hai ke:

Jo guman bhi rakhe koi guman rakhne wala.

(Minhaj-ul-Qasideen)

Muslim ki ek aur hadees mein hai ke Nabi Kareem (SAW) ne farmaya:

Tum mein se kisi aadmi ko maut na aaye magar is haal mein ke us ka Allah Tabarak wa Ta’ala ke mutaliq acha guman ho...

(Muslim)

Rehmat-e-Ilahi ki haqeeqat

Bishak Allah Tabarak wa Ta’ala ki rehmat ki koi inteha nahi aur Allah Tabarak wa Ta’ala ki rehmat hamare gunahon se ziyada wasee hai....

Gunah maaf ho jayen ge... yeh soch bilkul ghalat hai is liye ke ek to Allah Tabarak wa Ta’ala ka qanoon hai aur ek Allah Tabarak wa Ta’ala ki rehmat hai Allah Tabarak wa Ta’ala ka

qanoon to yehi hai ke jo shakhs gunah kare ga us ko us gunah ka azab bhugatna hoga aur Allah Tabarak wa Ta'ala ki rehmat aur karam yeh hai ke kisi banday ke kisi amal ki wajah se us ke gunah maaf farma de... lekin is karam aur rehmat ka kuch pata nahi hai ke kisi amal par kis waqt hogi?.

Aur kis waqt nahi hogi?.

Lihaza is bharosay par aadmi gunah karta rahe ke Allah Tabarak wa Ta'ala ke haan koi amal qabool ho jaye ga aur gunah maaf ho jayen ge yeh baat nahi hai...

Balkay jitna hum apni zaat se gunah se bach sakte hain bachein chahey who gunah chota ho ya bara kyunke hadees mein aata hai ke:

Mere banday tu chotay gunah ko chota na samajh balkay tu yeh soch kar tu kis ke samne gunah kar raha hai....

Agar Allah Tabarak wa Ta'ala chotay gunah par pakar kar le to hum Allah Tabarak wa Ta'ala ka kya bigaar sakte hain....

Allah Ta'ala ki rehmat par bharosa kar ke tauba na karna bari ghalti hai

Hazrat Thanvi (RA) ne irshad farmaya:

Baaz log Allah Tabarak wa Ta'ala ki rehmat aur maafi ke naaz par tauba nahi karte halanke rehmat aur maafi ki khabrein is liye di gayi hain ke tauba na karne wale ko na-umeedi na ho aur yeh khabrein is liye nahi hain ke aur diler ho kar gunah karo balkay Khuda Ta'ala ka ehsan aur rehmat ki khabrein sunne ka asar to yeh hona chahiye tha ke aur bhi tabedari ziyada karte na ke aur gustakhi aur na-farmani ki jaye....

Chunancha hum dekhte hain ke duniya mein koi kisi ke sath ehsan karta hai to who aur ziyada mohabbat aur tabedari karta hai na gustakhi aur na-farmani...

Rehmat-e-Ilahi par ek asar angez mazmoon

Mere azizo! Shaitan insan ka azli dushman hai us ki to yeh chahat hai ke koi bhi insan Allah Tabarak wa Ta'ala ka mehboob na bane lihaza pehle to who kisi ko Allah Tabarak wa Ta'ala ki na-farmani mein lagata hai... jab who shakhs Allah Tabarak wa Ta'ala ki na-farmani kar leta hai to Shaitan usay Allah Tabarak wa Ta'ala ki rehmat se mayous karne ki koshish karta hai is liye bohat se log tauba isi wajah se nahi karte kyunke who Shaitan ke kehne par yeh sochte hain ke 40 saal to Allah Tabarak wa Ta'ala ki na-farmani mein guzaar diye ab Jahannam to tay hai lihaza kyun na chand baras aur ayashi kar li jaye....

Is tarah kar ke Shaitan logon ko Allah Tabarak wa Ta’ala ki rehmat se mayous karta hai... halanke ek hadees mein Allah Tabarak wa Ta’ala ne apne Habib (SAW) ke zariye rehmat-e-Ilahi ki wusat ko bayan karte hue farmaya:

Lau balaghat zunoobuka ‘ananas samaa

“Aye mere banday agar tere gunah asman tak pohanch jayen”

Yani mafhoom yun bana ke Aye mere banday agar tere gunah zameen ko bhar den sari zameen tere gunahon se bhar jaye hatta ke yeh khala jo zameen asman ke darmiyan hai who bhi tere gunahon se bhar jaye aur phir tere gunahon ka samandar buland hote hote asman tak pohanch jaye....

Summastaghfartani

“Phir tu istighfar kar le apne gunahon par”

Yani mafhoom yeh hua ke phir tujhay apne gunahon par nidamat paida ho jaye ke main ne us Allah Tabarak wa Ta’ala ki na-farmani ki jis ki mujh par la-tadaad nematein hain main ne Allah Tabarak wa Ta’ala ka rizq khaya us rizq se jo aankhon mein quwwat paida hui phir un hi aankhon ko Allah....

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Gunahon Ka Samandar

...Tabarak wa Ta’ala ki na-farmani wali jaghon par istemal kiya yeh ehsas-e-bandagi paida hua phir do aansoo baha ke tauba kar le..

Ghafartu laka wa la ubaali

“Main tere tamam gunah ko maaf kar doon ga mujhe koi poochne wala nahi hai”

Is hadees se rehmat-e-Ilahi ki wusat ka andaza lagaya ja sakta hai ke Allah Tabarak wa Ta’ala apne bandon par kitna meherban hai Raheem hai..

Mufti Shafi Sahib (RA) ne kabira gunahon ki fehrist mein kabira gunah ki alamat mein ek alamat yeh bhi likhi hai ke Allah Tabarak wa Ta’ala ki rehmat se mayous hona kabira gunah hai....

Gunahon ki kasrat par rehmat-e-Ilahi se mayous na ho

Hazrat Thanvi (RA) ne ek waaz mein irshad farmaya ke:

Baaz log apne gunahon ki kasrat ki wajah se Allah Tabarak wa Ta’ala ki rehmat se mayous ho jate hain aur yun samajhne lagte hain ke mere gunah bohat hain, bohat hain, bohat hain,

ab yeh be-chara nadan bacha samajhta hai ke itne gunah kaise maaf honge?... Farmaya: Is ki misal aisi hai ke ek aadmi sar se paon tak gandagi mein mulawis tha... gandagi aur najasat mein us ka poora badan lat-pat tha... ab who darya ke kinare khara hai aur darya ko mukhatib kar ke kehta hai ke main kis munh se tujh mein utroon main to itna ganda hoon itna ganda hoon agar main tujh mein utar gaya to meri gandagi tujh ko bhi ganda kar de gi aur meri najasat ki wajah se tu bhi najis ho jaye ga napak ho jaye ga....

Is ke jawab mein darya kehta hai ke arey tere jaisi gandagiyan hazaron yahan chalti hain tu aa kar to dekh teri gandagi bhi saaf ho jaye gi aur mera bhi kuch nahi bigray ga... Ek aadmi....

...ke nahane se samandar ganda ho jata hai? Darya ganda ho jata hai?.

Rehmat-e-Ilahi ka ek qatra samandar ke barabar gunah dho deta hai

Hazrat (RA) farmate thay ke:

Yehi misal hai samandar to ek makhlooq hai us mein duniya bhar ki gandagi daal di jayen tab bhi who napak nahi hota balkay sari ghalazaton ko khatam kar deta hai to Allah Tabarak wa Ta'ala ki rehmat ka hamare gunahon se kya bigarta hai?.

Allah Tabarak wa Ta'ala ki rehmat ka cheenta sari duniya ke gunahon ki gandagi dhonay ke liye kafi hai is liye yeh nadani ki baat hai ke aadmi apne gunahon ki kasrat ko dekh kar rehmat-e-khudawandi se mayous ho jaye gharzike hum log Allah Tabarak wa Ta'ala ki maghfirat ke talib hain, aur jo log rehmat-e-Ilahi se mayous hain un ke bare mein ek hadees mein aata hai ke:

Agar duniya mein azab bhejne ka irada karta to un par utarta jo meri rehmat se mayous ho chuke hain....

Mere dosto! Allah Tabarak wa Ta'ala ne insan ke andar taasur ka maada rakha hai, maa naraz ho jaye to manane mein hafta lag hi jata hai baap naraz ho jaye to zor lage ga, biwi naraz ho jaye to papad belne parte hain lekin Allah Tabarak wa Ta'ala ke yahan aisa nahi hai Allah Ta'ala taasur se paak hai....

Ek shakhs ne 70 saal Allah Tabarak wa Ta'ala ki na-farmani mein guzaar diye ab (70) saal ke baad who nidamat se kehta hai ke:

Aye Allah tu mere gunahon ko maaf kar de.

To Allah Tabarak wa Ta’ala us se yeh nahi kehte ke “Main nahi maaf karta tu ne 70 saal na-farmani ki” balkay jab banda tauba karta hai ke Aye Allah maaf kar de to ek second mein Allah Tabarak us ke gunahon ko maaf farma dete hain....

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Gunahon Ka Samandar

Khulasa: Sari zindagi bhi agar koi Allah Tabarak wa Ta’ala ki na-farmani karta rahe lekin bas nidamat se do aansoo bahaye Allah Tabarak wa Ta’ala us ke sare gunahon ko maaf kar den....

Allah Ta’ala to banday ki tauba par khush hote hain

Ek banda jab tauba karta hai to asmanon par charaghan ho jata hai Allah Tabarak wa Ta’ala farishton ke zariye saaton asmanon par yeh elaan karate hain mere ek banday ne sulah kar li mera ek rootha hua banda wapis aa gaya....

Halanke Allah Tabarak ki zaat Samad (be-niyaz) hai us ko kisi ki zaroorat nahi, sab us ke mohtaj hain who kisi ka mohtaj nahi aise Khaliq aur Malik se bigaar kar zindagi guzarne wala khud bara hi nadan hai yeh nadan bhi agar mangta hai to Allah Tabarak wa Ta’ala usko bhi dete hain:.

In sa’altani a’taituka

“Tu mangta hai to main deta hoon”

Kyunke Allah Tabarak wa Ta’ala ki zaat-e-aali taasur se paak hai...

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Gunahon Ka Samandar

Bab Number 15

Rehmat-e-Ilahi par Sufiya ke aqwal

Malfooz Number 1: Hazrat Wahb bin Munabbih (RA) farmate hain ke main ne Taurat mein char satrein musalsal dekhein, jin mein pehli satar ka mazmoon yeh hai ke jo shakhs Allah Tabarak wa Ta’ala ki kitab parhta hai aur phir bhi yeh guman rakhe ke us ki bakhshish na hui hogi to who shakhs Allah wa Ta’ala ki ayaat ke sath mazaq karne wala hai. (Tanbih-ul-Ghafileen) .

Malfooz Number 2: Hazrat Qatada (RA) farmate hain ke hum ne suna hai ke Injeel mein yeh mazmoon likha hai ke:

Aye Ibn-e-Adam! Jaisa tu reham kare ga waisa hi tujh par reham kiya jaye ga tu Allah Tabarak wa Ta’ala ki rehmat ki umeed kaise rakhta hai jab ke tu khud us ke bandon par reham nahi khata... (Tanbih-ul-Ghafileen).

Malfooz Number 3: Hazrat Abu Darda (RA) se manqool hai ke who bachon se chiriyan khareed kar chor dete aur farmaya karte thay ja aish kar..

Malfooz Number 4: Shafiq Zahid farmate hain ke:

Jab tu kisi shakhs ka bura tazkira karta hai aur us par meherbani ka koi qasd nahi karta to tera haal us se bhi bura hai aur jab tu kisi mard-e-saleh ka zikar karta hai magar ta’at-e-khudawandi ki chashni apne qalb mein mehsoos nahi karta to tu acha aadmi nahi hai....

Malfooz Number 5: Reham karna: Hazrat Umar (RA) farmate hain ke:

Allah Tabarak wa Ta’ala kisi be-reham par reham nahi farmate aur jo kisi ko maaf nahi karta us ki bakhshish nahi farmate jo kisi ki tauba ki parwah nahi karta us ki tauba qabool nahi farmate..

Malfooz Number 6: Baaz Sahaba se riwayat hai ke:

Rehman reham karne walon par meherban hota hai... tum zameen walon par reham karo asman wala tum par reham kare ga..

Malfooz Number 7: Ek hadees-e-pak mein hai ke:

Jo logon par reham nahi karta Allah Tabarak wa Ta’ala us par reham nahi farmate....

Malfooz Number 8: Hazrat Ali (RA) ke kalaam mein hai ke:

Aalim who hai jo logon ko Allah Ta’ala ki taraf se mayous na kare aur na unhein Khuda Ta’ala ki giraft se be-khauf kare..

Aya sahibuz zambi la taqnatan

Fa innal ilaha ra’ufur ra’uf

“Aye gunahgar shakhs na-umeed aur mayous mat ho kya hua kyunke Allah wa Ta’ala meherban hai bara hi meherban hai”.

Malfooz Number 9: Hazrat Ali (RA) ne ek shakhs ko dekha ke apne gunahon ki kasrat ke sabab mayousi ka shikar hai farmaya:

Miyan mayous na ho Allah Tabarak wa Ta'ala ki rehmat tere gunahon se bohat bari hai....

Malfooz Number 10: Ibn Masood (RA) ne farmaya ke:

Qayamat wale din Allah Tabarak wa Ta'ala ki itni rehmat barse gi ke Shaitan bhi yeh khayal kare ga ke shayad mujhe bhi Jannat mein dakhil kar diya jaye ga..

Malfooz Number 11: Ibn Qayyim (RA) ne likha hai ke:

Ek shakhs ko marte waqt jab kalma parhne ko kaha gaya to us ne saaf inkar kar diya aur kaha ke ek kalma se kya hoga? Mere to is qadar gunah hain ke un ko hazar kalmay bhi nahi dho sakte yeh....

...mayousi hi to thi jis ne us ko kalma se baaz rakha aur Khuda ki rehmat se mayousi kufr hai to baaz dafa kasrat-e-gunah insan ko mayous bana kar kufr tak pohancha deta hai Allah Tabarak wa Ta'ala har Musalman ko is se mehfooz rakhe... (Aameen).

Bad-naseeb hain who log jo Allah ki rehmat se mayous ho chuke

Malfooz Number 12: Muhammad bin Al-Munzir kehte hain ke main ne Hazrat Fuzail bin Ayaz (RA) ko farmate suna ke:

Har raat jab tareeki barh jati hai aur raat ka andhera chaa jata hai to Allah Tabarak wa Ta'ala apne Arsh se elaan karta hai main Jawwad hoon aur kaun hai mujh jaisa?... Main khalq par reham karta hoon aur un ki khwab-gahon mein un ki hifazat karta hoon goya ke unhon ne meri na-farmani nahi ki main un ki nigrani apne zimma leta hoon goya unhon ne meri ma'siyat nahi ki, main Jawwad hoon aur meri tarah kaun hai?.

...Main na-farmanon par meherbani karta hoon ta-ke who tauba karein to main unhein bakhshoon to haye bad-naseebi un ki jo meri rehmat se mayous hain aur waye teera bakhti un ki jo meri na-farmani karein aur meri hudood se tajawuz karein kahan hain Ummat-e-Muhammadiya mein se tauba karne wale? Aur aisa har raat hota hai....

Shair Abu Nuwas rehmat-e-Ilahi ke bare mein kehta hai:

Zunoobi in fakkartu feeha kaseeratun

Wa rahmatu Rabbi min zunoobi ausa'u

"Main sochta hoon ke mere gunah bohat ziyada hain aur rehmat mere Rabb ki mere gunahon se bhi ziyada wasee hai...".

“Apne aamaal se koi umeed nahi hai lekin Allah Tabarak wa Ta’ala ki rehmat ki ziyada umeed hai... Who Khuda hi hamara Rabb hai jis ne mujh ko paida kiya main us ka banda hoon iqrar karne wala aur buray haal wala... Pas agar who bakhsh de to yeh us ki rehmat hai aur agar na bakhshe to main kya kar sakta hoon...”.

Ahmaq ki alamat

Malfooz Number 13: Yahya bin Muaz (RA) kehte hain ke:

Is se barh kar koi hamaqat nahi ke aadmi dozakh ka beej boye aur Jannat ki umeed rakhe maqam nekon ka talash kare lekin kaam gunahgaron wale kare aur baghair nek kaam ke sawab ki umeed... (Kimiya-e-Sa’adat).

Rehmat-e-Ilahi par Hazrat Thanvi ke aqwal

Malfooz Number 14: Hazrat Mujaddid-ul-Millat Hakeem-ul-Ummat Maulana Shah Muhammad Ashraf Ali Thanvi (RA) ki khidmat mein ek talib-e-ilm ne apni mayous kun pareshaniyon ke bare mein likha ke:

Allah Tabarak wa Ta’ala meri dast-giri farmaiye warna mujh ko har waqt mardoodiyat o matroodiyat ka sakht andesha hai balkay baaz auqat to ghaliban guman wuqu’ ka ho jata hai maaz-Allah minhu.

Hazrat Mujaddid-ul-Millat (RA) ne tehree farmaya:

Ba-rooye hadees At-taubatu an-nadam tauba yeh istihzar o nidamat-e-qalbi tauba hai jo har nuqs ka tadaruk hai agar kapra maila ho jaye dho dalna us ka tadaruk hai. Agar phir maila ho jaye phir dho dale yehi silsila jari rahe to bhi rehmat hai. (Tarbiyat-us-Salik Jild Dom) .

Khuda Ta’ala ki bakhshish se kisi haal mein mayous na hona chahiye

Malfooz Number 15: Tum agar gunahon ki pot le kar bhi hazir ho gaye to idhar ke ek cheentay mein sab dhul jayen ge us ki aisi misal hai...

Gar jahan pur barf gardad sar-ba-sar

Taab-e-khur bakhshdash az yak nazar

Yani agar sara aalam bhi barf se pat jave to aalam-taab aftab ke nikalte hi sab pani ho kar beh jave gi...

Isi tarah agar sara aalam bhi gunah se bhar jave to idhar ki ek nigah kafi hai Subhan Allah kaisi pakeeza misal se kitne baray maslay ko ba-asani hal kar diya waqai baat yeh hai ke Ahl-e-Allah par chunke haqaiq ka inkishaf hota hai is liye un se ziyada behtar koi bhi misal pesh nahi kar sakta. (Islam aur Zindagi) .

Khuda Ta'ala ke Ghafoor-ur-Raheem hone ke ma'ani kya hain

Malfooz Number 16: Sahibo! Khuda Ta'ala ka is khabar dene se ke hum Ghafoor-ur-Raheem hain maqsood yeh hai ke jo gunah tum se ho gaye hain us ki wajah se pareshan-e-khatir mat ho aur tauba ko be-kaar na samjho hum un sab ko maaf kar den ge...

Chunancha hadees mein hai ke:

Jab Huzoor Akram (SAW) Rasool hue to Aap (SAW) ne awwal Makkah ke logon ko Islam ki taraf bulaya to logon ne arz kiya hum Aap par iman to le aayen, lekin jo gunah hum ne is se pehle kiye hain un par to hum ko zaroor saza hogi... Pas jab baap dada ka deen chora bad-nami bhi uthayi aur akhirat ka azab bhi baqi raha to hum ko faida hi kya hua is par yeh ayat nazil hui:.

Gunah maaf ho jayen ge... yeh soch bilkul ghalat hai is liye ke ek to Allah Tabarak wa Ta'ala ka qanoon hai aur ek Allah Tabarak wa Ta'ala ki rehmat hai Allah Tabarak wa Ta'ala ka qanoon to yehi hai ke jo shakhs gunah kare ga us ko us gunah ka azab bhugatna hoga aur Allah Tabarak wa Ta'ala ki rehmat aur karam yeh hai ke kisi banday ke kisi amal ki wajah se us ke gunah maaf farma de... lekin is karam aur rehmat ka kuch pata nahi hai ke kisi amal par kis waqt hogi?

Aur kis waqt nahi hogi?

Lihaza is bharosay par aadmi gunah karta rahe ke Allah Tabarak wa Ta'ala ke haan koi amal qabool ho jaye ga aur gunah maaf ho jayen ge yeh baat nahi hai...

Balkay jitna hum apni zaat se gunah se bach sakte hain bachein chahey who gunah chota ho ya bara kyunke hadees mein aata hai ke:

Mere banday tu chotay gunah ko chota na samajh balkay tu yeh soch kar tu kis ke samne gunah kar raha hai...

Agar Allah Tabarak wa Ta'ala chotay gunah par pakar kar le to hum Allah Tabarak wa Ta'ala ka kya bigaar sakte hain...

Allah Ta'ala ki rehmat par bharosa kar ke tauba na karna bari ghalti hai

Hazrat Thanvi (RA) ne irshad farmaya:

Baaz log Allah Tabarak wa Ta'ala ki rehmat aur maafi ke naaz par tauba nahi karte halanke rehmat aur maafi ki khabrein is liye di gayi hain ke tauba na karne wale ko na-umeedi na ho aur yeh khabrein is liye nahi hain ke aur diler ho kar gunah karo balkay Khuda Ta'ala ka ehsan aur rehmat ki khabrein sunne ka asar to yeh hona chahiye tha ke aur bhi tabedari ziyada karte na ke aur gustakhi aur na-farmani ki jaye...

Chunancha hum dekhte hain ke duniya mein koi kisi ke sath ehsan karta hai to who aur ziyada mohabbat aur tabedari karta hai na gustakhi aur na-farmani...

Rehmat-e-Ilahi par ek asar angez mazmoon

Mere azizo! Shaitan insan ka azli dushman hai us ki to yeh chahat hai ke koi bhi insan Allah Tabarak wa Ta'ala ka mehboob na bane lihaza pehle to who kisi ko Allah Tabarak wa Ta'ala ki na-farmani mein lagata hai... jab who shakhs Allah Tabarak wa Ta'ala ki na-farmani kar leta hai to Shaitan usay Allah Tabarak wa Ta'ala ki rehmat se mayous karne ki koshish karta hai is liye bohat se log tauba isi wajah se nahi karte kyunke who Shaitan ke kehne par yeh sochte hain ke 40 saal to Allah Tabarak wa Ta'ala ki na-farmani mein guzaar diye ab Jahannam to tay hai lihaza kyun na chand baras aur ayashi kar li jaye...

Is tarah kar ke Shaitan logon ko Allah Tabarak wa Ta'ala ki rehmat se mayous karta hai... halanke ek hadees mein Allah Tabarak wa Ta'ala ne apne Habib (SAW) ke zariye rehmat-e-Ilahi ki wusat ko bayan karte hue farmaya:

Lau balaghat zunoobuka 'ananas samaa

"Aye mere banday agar tere gunah asman tak pohanch jayen"

Yani mafhoom yun bana ke Aye mere banday agar tere gunah zameen ko bhar den sari zameen tere gunahon se bhar jaye hatta ke yeh khala jo zameen asman ke darmiyan hai who bhi tere gunahon se bhar jaye aur phir tere gunahon ka samandar buland hote hote asman tak pohanch jaye...

Summastaghfartani

“Phir tu istighfar kar le apne gunahon par”

Yani mafhoom yeh hua ke phir tujhay apne gunahon par nidamat paida ho jaye ke main ne us Allah Tabarak wa Ta’ala ki na-farmani ki jis ki mujh par la-tadaad nematein hain main ne Allah Tabarak wa Ta’ala ka rizq khaya us rizq se jo aankhon mein quwwat paida hui phir un hi aankhon ko Allah...

...Tabarak wa Ta’ala ki na-farmani wali jaghon par istemal kiya yeh ehsas-e-bandagi paida hua phir do aansoo baha ke tauba kar le..

Ghafartu laka wa la ubaali

“Main tere tamam gunah ko maaf kar doon ga mujhe koi poochne والا nahi hai”

Is hadees se rehmat-e-Ilahi ki wusat ka andaza lagaya ja sakta hai ke Allah Tabarak wa Ta’ala apne bandon par kitna meherban hai Raheem hai..

Mufti Shafi Sahib (RA) ne kabira gunahon ki fehrist mein kabira gunah ki alamat mein ek alamat yeh bhi likhi hai ke Allah Tabarak wa Ta’ala ki rehmat se mayous hona kabira gunah hai...

Gunahon ki kasrat par rehmat-e-Ilahi se mayous na ho

Hazrat Thanvi (RA) ne ek waaz mein irshad farmaya ke:

Baaz log apne gunahon ki kasrat ki wajah se Allah Tabarak wa Ta’ala ki rehmat se mayous ho jate hain aur یوں samajhne lagte hain ke mere gunah bohat hain, bohat hain, bohat hain, ab yeh be-chara nadan bacha samajhta hai ke itne gunah kaise maaf honge?... Farmaya: Is ki misal aisi hai ke ek aadmi sar se paon tak gandagi mein mulawis tha... gandagi aur najasat mein us ka poora badan lat-pat tha... ab who darya ke kinare khara hai aur darya ko mukhatib kar ke kehta hai ke main kis munh se tujh mein utroon main to itna ganda hoon itna ganda hoon agar main tujh mein utar gaya to meri gandagi tujh ko bhi ganda kar de gi aur meri najasat ki wajah se tu bhi najis ho jaye ga napak ho jaye ga...

Is ke jawab mein darya kehta hai ke arey tere jaisi gandagiyan hazaron yahan chalti hain tu aa kar to dekh teri gandagi bhi saaf ho jaye gi aur mera bhi kuch nahi bigray ga... Ek aadmi...

...ke nahane se samandar ganda ho jata hai? Darya ganda ho jata hai?

Rehmat-e-Ilahi ka ek qatra samandar ke barabar gunah dho deta hai

Hazrat (RA) farmate thay ke:

Yehi misal hai samandar to ek makhlooq hai us mein duniya bhar ki gandagi daal di jayen tab bhi who napak nahi hota balkay sari ghalazaton ko khatam kar deta hai to Allah Tabarak wa Ta'ala ki rehmat ka hamare gunahon se kya bigarta hai?

Allah Tabarak wa Ta'ala ki rehmat ka cheenta sari duniya ke gunahon ki gandagi dhonay ke liye kafi hai is liye yeh nadani ki baat hai ke aadmi apne gunahon ki kasrat ko dekh kar rehmat-e-khudawandi se mayous ho jaye gharzike hum log Allah Tabarak wa Ta'ala ki maghfirat ke talib hain, aur jo log rehmat-e-Ilahi se mayous hain un ke bare mein ek hadees mein aata hai ke:

Agar duniya mein azab bhejne ka irada karta to un par utarta jo meri rehmat se mayous ho chuke hain...

Mere dosto! Allah Tabarak wa Ta'ala ne insan ke andar taasur ka maada rakha hai, maa naraz ho jaye to manane mein hafta lag hi jata hai baap naraz ho jaye to zor lage ga, biwi naraz ho jaye to papad belne parte hain lekin Allah Tabarak wa Ta'ala ke yahan aisa nahi hai Allah Ta'ala taasur se paak hai...

Ek shakhs ne 70 saal Allah Tabarak wa Ta'ala ki na-farmani mein guzaar diye ab (70) saal ke baad who nidamat se kehta hai ke:

Aye Allah tu mere gunahon ko maaf kar de.

To Allah Tabarak wa Ta'ala us se yeh nahi kehte ke "Main nahi maaf karta tu ne 70 saal na-farmani ki" balkay jab banda tauba karta hai ke Aye Allah maaf kar de to ek second mein Allah Tabarak us ke gunahon ko maaf farma dete hain...

Khulasa: Sari zindagi bhi agar koi Allah Tabarak wa Ta'ala ki na-farmani karta rahe lekin bas nidamat se do aansoo bahaye Allah Tabarak wa Ta'ala us ke sare gunahon ko maaf kar den...

Allah Ta'ala to banday ki tauba par khush hote hain

Ek banda jab tauba karta hai to asmanon par charaghan ho jata hai Allah Tabarak wa Ta'ala farishton ke zariye saaton asmanon par yeh elaan karate hain mere ek banday ne sulah kar li mera ek rootha hua banda wapis aa gaya...

Halanke Allah Tabarak ki zaat Samad (be-niyaz) hai us ko kisi ki zaroorat nahi, sab us ke mohtaj hain who kisi ka mohtaj nahi aise Khaliq aur Malik se bigaar kar zindagi guzarne wala khud bara hi nadan hai yeh nadan bhi agar mangta hai to Allah Tabarak wa Ta'ala usko bhi dete hain:

In sa'altani a'taituka

"Tu mangta hai to main deta hoon"

Kyunke Allah Tabarak wa Ta'ala ki zaat-e-aali taasur se paak hai...

Bab Number 15

Rehmat-e-Ilahi par Sufiya ke aqwal

Malfooz Number 1: Hazrat Wahb bin Munabbih (RA) farmate hain ke main ne Taurat mein char satrein musalsal dekhein, jin mein pehli satar ka mazmoon yeh hai ke jo shakhs Allah Tabarak wa Ta'ala ki kitab parhta hai aur phir bhi yeh guman rakhe ke us ki bakhshish na hui hogi to who shakhs Allah wa Ta'ala ki ayaat ke sath mazaq karne wala hai. (Tanbih-ul-Ghafileen).

Malfooz Number 2: Hazrat Qatada (RA) farmate hain ke hum ne suna hai ke Injeel mein yeh mazmoon likha hai ke:

Aye Ibn-e-Adam! Jaisa tu reham kare ga waisa hi tujh par reham kiya jaye ga tu Allah Tabarak wa Ta'ala ki rehmat ki umeed kaise rakhta hai jab ke tu khud us ke bandon par reham nahi khata... (Tanbih-ul-Ghafileen).

Malfooz Number 3: Hazrat Abu Darda (RA) se manqool hai ke who bachon se chiriyan khareed kar chor dete aur farmaya karte thay ja aish kar..

Malfooz Number 4: Shafiq Zahid farmate hain ke:

Jab tu kisi shakhs ka bura tazkira karta hai aur us par meherbani ka koi qasd nahi karta to tera haal us se bhi bura hai aur jab tu kisi mard-e-saleh ka zikar karta hai magar ta'at-e-khudawandi ki chashni apne qalb mein mehsoos nahi karta to tu acha aadmi nahi hai...

Malfooz Number 5: Reham karna: Hazrat Umar (RA) farmate hain ke:

Allah Tabarak wa Ta’ala kisi be-reham par reham nahi farmate aur jo kisi ko maaf nahi karta us ki bakhshish nahi farmate jo kisi ki tauba ki parwah nahi karta us ki tauba qabool nahi farmate..

Malfooz Number 6: Baaz Sahaba se riwayat hai ke:

Rehman reham karne walon par meherban hota hai... tum zameen walon par reham karo asman wala tum par reham kare ga..

Malfooz Number 7: Ek hadees-e-pak mein hai ke:

Jo logon par reham nahi karta Allah Tabarak wa Ta’ala us par reham nahi farmate...

Malfooz Number 8: Hazrat Ali (RA) ke kalaam mein hai ke:

Aalim who hai jo logon ko Allah Ta’ala ki taraf se mayous na kare aur na unhein Khuda Ta’ala ki giraft se be-khauf kare..

Aya sahibuz zambi la taqnatan

Fa innal ilaha ra’ufur ra’uf

“Aye gunahgar shakhs na-umeed aur mayous mat ho kya hua kyunke Allah wa Ta’ala meherban hai bara hi meherban hai”.

Malfooz Number 9: Hazrat Ali (RA) ne ek shakhs ko dekha ke apne gunahon ki kasrat ke sabab mayousi ka shikar hai farmaya:

Miyan mayous na ho Allah Tabarak wa Ta’ala ki rehmat tere gunahon se bohat bari hai...

Malfooz Number 10: Ibn Masood (RA) ne farmaya ke:

Qayamat wale din Allah Tabarak wa Ta’ala ki itni rehmat barse gi ke Shaitan bhi yeh khayal kare ga ke shayad mujhe bhi Jannat mein dakhil kar diya jaye ga..

Malfooz Number 11: Ibn Qayyim (RA) ne likha hai ke:

Ek shakhs ko marte waqt jab kalma parhne ko kaha gaya to us ne saaf inkar kar diya aur kaha ke ek kalma se kya hoga? Mere to is qadar gunah hain ke un ko hazar kalmay bhi nahi dho sakte yeh...

...mayousi hi to thi jis ne us ko kalma se baaz rakha aur Khuda ki rehmat se mayousi kufr hai to baaz dafa kasrat-e-gunah insan ko mayous bana kar kufr tak pohancha deta hai Allah Tabarak wa Ta'ala har Musalman ko is se mehfooz rakhe... (Aameen).

Bad-naseeb hain who log jo Allah ki rehmat se mayous ho chuke

Malfooz Number 12: Muhammad bin Al-Munzir kehte hain ke main ne Hazrat Fuzail bin Ayaz (RA) ko farmate suna ke:

Har raat jab tareeki barh jati hai aur raat ka andhera chaa jata hai to Allah Tabarak wa Ta'ala apne Arsh se elaan karta hai main Jawwad hoon aur kaun hai mujh jaisa?... Main khalq par reham karta hoon aur un ki khwab-gahon mein un ki hifazat karta hoon goya ke unhon ne meri na-farmani nahi ki main un ki nigrani apne zimma leta hoon goya unhon ne meri ma'siyat nahi ki, main Jawwad hoon aur meri tarah kaun hai?... Main na-farmanon par meherbani karta hoon ta-ke who tauba karein to main unhein bakhshoon to haye bad-naseebi un ki jo meri rehmat se mayous hain aur waye teera bakhti un ki jo meri na-farmani karein aur meri hudood se tajawuz karein kahan hain Ummat-e-Muhammadiya mein se tauba karne wale? Aur aisa har raat hota hai...

Shair Abu Nuwas rehmat-e-Ilahi ke bare mein kehta hai:

Zunoobi in fakkartu feeha kaseeratun

Wa rahmatu Rabbi min zunoobi ausa'u

"Main sochta hoon ke mere gunah bohat ziyada hain aur rehmat mere Rabb ki mere gunahon se bhi ziyada wasee hai..."

"Apne aamaal se koi umeed nahi hai lekin Allah Tabarak wa Ta'ala ki rehmat ki ziyada umeed hai... Who Khuda hi hamara Rabb hai jis ne mujh ko paida kiya main us ka banda hoon iqrar karne wala aur buray haal wala... Pas agar who bakhsh de to yeh us ki rehmat hai aur agar na bakhshe to main kya kar sakta hoon..."

Ahmaq ki alamat

Malfooz Number 13: Yahya bin Muaz (RA) kehte hain ke:

Is se barh kar koi hamaqat nahi ke aadmi dozakh ka beej boye aur Jannat ki umeed rakhe maqam nekon ka talash kare lekin kaam gunahgaron wale kare aur baghair nek kaam ke sawab ki umeed... (Kimiya-e-Sa'adat).

Rehmat-e-Ilahi par Hazrat Thanvi ke aqwal

Malfooz Number 14: Hazrat Mujaddid-ul-Millat Hakeem-ul-Ummat Maulana Shah Muhammad Ashraf Ali Thanvi (RA) ki khidmat mein ek talib-e-ilm ne apni mayous kun pareshaniyon ke bare mein likha ke:

Allah Tabarak wa Ta'ala meri dast-giri farmaiye warna mujh ko har waqt mardoodiyat o matroodiyat ka sakht andesha hai balkay baaz auqat to ghaliban guman wuqu' ka ho jata hai maaz-Allah minhu.

Hazrat Mujaddid-ul-Millat (RA) ne tehree farmaya:

Ba-rooye hadees At-taubatu an-nadam tauba yeh istihzar o nidamat-e-qalbi tauba hai jo har nuqs ka tadaruk hai agar kapra maila ho jaye dho dalna us ka tadaruk hai. Agar phir maila ho jaye phir dho dale yehi silsila jari rahe to bhi rehmat hai. (Tarbiyat-us-Salik Jild Dom).

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Gunahon Ka Samandar

Khuda Ta'ala ki bakhshish se kisi haal mein mayous na hona chahiye

Malfooz Number 15: Tum agar gunahon ki pot le kar bhi hazir ho gaye to idhar ke ek cheentay mein sab dhul jayen ge us ki aisi misal hai...

Gar jahan pur barf gardad sar-ba-sar

Taab-e-khur bakhshdash az yak nazar

Yani agar sara aalam bhi barf se pat jave to aalam-taab aftab ke nikalte hi sab pani ho kar beh jave gi...

Isi tarah agar sara aalam bhi gunah se bhar jave to idhar ki ek nigah kafi hai Subhan Allah kaisi pakeeza misal se kitne baray maslay ko ba-asani hal kar diya waqai baat yeh hai ke Ahl-e-Allah par chunke haqaiq ka inkishaf hota hai is liye un se ziyada behtar koi bhi misal pesh nahi kar sakta. (Islam aur Zindagi).

Khuda Ta'ala ke Ghafoor-ur-Raheem hone ke ma'ani kya hain

Malfooz Number 16: Sahibo! Khuda Ta'ala ka is khabar dene se ke hum Ghafoor-ur-Raheem hain maqsood yeh hai ke jo gunah tum se ho gaye hain us ki wajah se pareshan-e-khatir mat ho aur tauba ko be-kaar na samjho hum un sab ko maaf kar den ge...

Chunancha hadees mein hai ke:

Jab Huzoor Akram (SAW) Rasool hue to Aap (SAW) ne awwal Makkah ke logon ko Islam ki taraf bulaya to logon ne arz kiya hum Aap par iman to le aayen, lekin jo gunah hum ne is se pehle kiye hain un par to hum ko zaroor saza hogi... Pas jab baap dada ka deen chora bad-nami bhi uthayi aur akhirat ka azab bhi baqi raha to hum ko faida hi kya hua is par yeh ayat nazil hui:

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Gunahon Ka Samandar

Ya 'Ibadiyal-lazeena asrafu 'ala... al-ayah.

Yani tum log pichle gunahon ka andesha na karo hum Ghafoor-ur-Raheem hain pichle gunah bhi maaf kar den ge.

(Tasheel-ul-Mawaiz)

Malfooz Number 17: Hazrat Thanvi (RA) ne farmaya:

Tum Haq Ta'ala ki rehmat se na-umeed mat ho aur umeed aisi achi cheez hai ke is se nek kamon ke liye dil barhta hai aur tauba ki taufiq karne ki himmat hoti hai aur tareeqa us ka yeh hai ke Haq Ta'ala Shanuhu ki rehmat ko yaad kiya kare aur socha kare... (Bahishti Zewar)

Malfooz Number 18: Mufti Shafi (RA) sahib ne kabira gunahon ki fehrist mein likha hai ke Allah Tabarak wa Ta'ala ki rehmat se na-umeed hona yeh kabira gunahon mein se ek gunah hai... (Gunah-e-Be-Lazzat)

Malfooz Number 19: Ek Allah wale ne farmaya:

Log gunahon mein is liye pare hain ke Allah Tabarak wa Ta'ala ne apna naam Ghafoor rakha hai neez kaha gaya hai agar Allah Tabarak yun farmata ke main gunah maaf nahi karoon ga to kabhi koi Musalman gunah na karta...

Rehmat-e-Ilahi par Hakim-ul-Islam Qari Tayyab Sahib ke aqwal

Malfooz Number 20: Kisi ko us ka amal nijat nahi de ga. Jab tak Allah Tabarak wa Ta'ala ka fazl shamil-e-haal na ho.

Ek sahib ne sawal kiya ke jo yeh hai ke:

Allah Tabarak wa Ta’ala apni rehmat se bakhshen ge? Aap ne farmaya ke meri bhi bakhshish ka dar-o-madar rehmat-e-khudawandi par hai...

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Gunahon Ka Samandar

Hazrat Hakim-ul-Islam (RA) ne farmaya ke who lafz fazl ka hai rehmat ka nahi.

Aap ne farmaya ke:

Lan yunjiya ahadukum ‘amaluhu “Yani kisi ko us ka amal nijat nahi de ga”

Jab tak Khuda ka fazl shamil-e-haal na ho is par Hazrat Ayesha (RA) ne arz kiya ke kya Aap ka amal Aap ko nijat nahi dilaye ga to Aap ne farmaya:

Illa an yataghammadaniyallahu bi-rahmatihi

“Jab tak Allah Tabarak wa Ta’ala rehmat aur fazl na farmaye meri nijat bhi nahi”

To asal hadees yeh hai is se maloom hua ke amal mujib nahi yani Allah Tabarak wa Ta’ala par wajib nahi ke jab us ne ache aamaal kiye to Allah majboor hai ke usay Jannat mein dakhil kar den... balkay apne fazl se dakhil karen ge.

Ab yahan yeh shuba paida hota hai ke jab nijat ka madar fazl par hai to amal karne se kya faida? Kisi ko kya khabar ke fazl hoga ya nahi? Bas itna aqeeda kafi hai ke fazl hoga.

Main kehta hoon ke amal karna khud fazl ki daleel hai amal na karna yeh daleel hai ke fazl-e-khudawandi us ke oopar nahi hai to duniya hi se fazl shuru ho jata hai faqat akhirat mein fazl nahi hoga, jis ko amal ki taufiq de di gayi, who fazl ke tehat aa gaya...

Raha yeh ke Allah Tabarak kisi par rehmat farmayen aur us ke sare gunah mita den un ko haq hai who mukhtar hain “La yus’alu ‘amma yaf’alu”, magar Haq Ta’ala Shanuhu jab fazl-o-rehmat farmayen ge to who mukhtar-e-mutlaq hain jo chahen karen lekin phir bhi koi wajah hogi khwah hamari samajh mein aaye...

Maslan kisi ne “La Ilaha Illallah” itne khuloos se kaha ke sari badiyan us se mitti chali gayin to wahan iman ka wazan dekha jaye ga ke... magar us ko Allah Tabarak wa Ta’ala...

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...hi janta hai dusre nahi jaan sakte hain hum to zahir mein yehi samajhte hain ke ek shakhs “La Ilaha Illallah” ka qail hai who Musalman hai... lekin kisi darja ka “La Ilaha Illallah” hai hum nahi samajh sakte hain baaz ka “La Ilaha Illallah” us darja ka hoga ke Ambiya aur

Malaika bhi nahi pehchan saken ge ke us ke andar iman hai magar Haq Ta'ala pehchan len ge ke us ke andar iman ki ramaq hai...

Chunancha hadees jis mein aaya hai ke Ahl-e-Jahannam ki shafa'at kar ke un ko Jahannam se nikala jaye ga to lakhon aur karoron aadmi Jahannam se niklen ge... aur Ambiya aur Malaika dozakh mein andar ja ja kar nikalen ge... aur Haq Ta'ala ki taraf se farmaya jaye ga ke jis mein zarra bhi iman dekho usay bhi nikal lo phir farmayen ge ke jis ke andar mamooli zarra barabar bhi iman dekho usay bhi nikal lo.

Adna adna habba khardal

Phir farmayen ge ke jis ke andar rai ke adna barabar iman ho usay bhi nikalo to un ko bhi nikalen ge... ab Malaika aur Ambiya (AS) mutma'in ho jayen ge ke ab koi Ahl-e-Jannat mein se Jahannam mein baqi nahi raha is liye ke Aaqa Raheem-o-Kareem hain maaf hi kar de ga... hum kuch bhi karen to jo umeed mein gharq hai who kabhi kaam nahi kare ga.

Aur jo mayous hai who bhi kaam nahi kare ga aur kahe ga ke main kitna hi kar loon Aaqa ki jootein... hi paren gi to mehnat uthane ki kya zaroorat hai kaam wohi kare ga... jis ko ek taraf umeed lagi hui ho ke tankhwah bhi mile gi in'amaat bhi milen ge... aur ek taraf dar bhi laga hua hai ke agar main na karoon ga to mera anjam kya hoga... to wohi aadmi kaam kare ga kyunke iman chahta hai ke amal karo is liye iman ka bain bain rasta rakha gaya hai ta-ke amal karen is liye shariat ne har cheez mein aitdaal ko pasand kiya hai ziyada khauf se bhi roka gaya hai is mein bhi aitdaal hai Huzoor Akram (SAW) ne dua farmayi:

Allahumma inni as'aluka khashyataka ma tahulu bihi baini wa baina ma'asika.

Aye Allah main Aap ka khauf chahta hoon magar itna ke mere aur mere gunah ke darmiyan who hail ho jaye itna khauf nahi chahta hoon ke mayous ho kar baith jaoon sirf itna khauf chahta hoon ke gunahon se bach jaoon...

Aur itni umeed bhi nahi chahta ke bad-amal ban jaoon aur amal se dast-kash ho kar baith... (Majalis Qari Tayyab Sahib)

...jaoon.

La Ilaha Illallah par bharosa kar ke amal chor dena jaiz nahi hai

Malfooz Number 21: Ek sahib ne sawal kiya ke Huzoor (SAW) ne jo yeh farmaya ke yeh elaan kar do ke jis ne "La Ilaha Illallah" kaha who Jannat mein dakhil ho gaya jab Hazrat Abu

Huraira (RA) elaan karne gaye to Hazrat Umar ne un ki chhati par hath mara aur who gir gaye aur farmaya ke agar tum ne yeh elaan kiya to log amal chor den ge is ka kya مطلب hai?

Hazrat Hakim-ul-Islam (RA) ne farmaya ke:

Yeh intezam ki baat thi Hazrat Abu Huraira (RA) ko Aap ne yeh nahi farmaya ke elaan kar do balkay yeh farmaya ke jo pehle mile us se keh do aur pehle ittefaq se Hazrat Umar (RA) mile... un se unhon ne keh diya to Hazrat Umar (RA) ne zor se un ki chhati par mukka mara who ultay gir gaye... ab who rote hue Huzoor Akram (SAW) ki khidmat mein hazir hue... aur mumkin hai Huzoor ko ijaz se ya Khuda ki taraf se ittila hui ho ke pehle Hazrat Umar milen ge aur who khud sambhalen ge... chunancha unhon ne sambhal liya aur aa kar arz kiya Ya Rasool Allah agar is tarah se elaan hoga to log bharosa kar baithen ge ke bas “La Ilaha Illallah” parh lena kafi hai kisi amal ki zaroorat nahi to qaum nayi nayi Islam layi hai agar...

...pehle who amal mu’attal ho gaya to koi amal nahi kar sake ga... is wastay Aap aise elaan se rok den yeh sun kar Huzoor Akram (SAW) ne farmaya ke jab log bharosa kar baithen ge to elaan mat karo elaan to ho gaya magar Aap ne yeh nahi farmaya tha ke elaan kar do balkay yeh farmaya tha ke jo pehle mile us se keh do bhi apni baat maloom hoti hai ke “La Ilaha Illallah” par bharosa kar ke amal chor dena jaiz nahi hai ke ab to main kalma parh chuka hoon nijat hi nijat hai khwah amal karen ya na karen.

Pas maloom hua ke “La Ilaha Illallah” ke sath amal karna bhi zaroori hai aur jin riwayat mein yeh hai ke Aap (SAW) ne farmaya ke:

“Man qala La Ilaha Illallah dakhala al-Jannah”

Jis ne kalma parha who Jannat mein dakhil hoga.

Hazrat Abu Zar Ghafari (RA) ne arz kiya ke:

“Wa in zana wa in saraqa”

Agar che us ne zina aur chori kiya ho Aap ne farmaya ke agar che zina aur chori kare phir Hazrat Abu Zar Ghafari (RA) ne farmaya ke:

“Wa in zana wa in saraqa”

To Huzoor ne farmaya ke:

“Wa in zana wa in saraqa”

Phir yehi farmaya to dobara Hazrat Abu Zar Ghafari ne yehi kaha aur Huzoor (SAW) ne yehi jawab diya... phir teesri baar Aap ne farmaya ke:

“Wa in zana wa in saraqa ‘ala raghmi anfi Abi Zarrin”

Chahey Abu Zar ki naak mein dam ho to tab bhi who nijat paye ga... to yeh nijat ka madar bataya gaya hai amal ka ilgha nahi...

Rehmat-e-Ilahi par Murshidi Arif Billah Hazrat Maulana Hakim Muhammad Akhtar Sahib damat barakatuhum ke irshadat

Rehmat ka ghair mehdood samandar:

Malfooz Number 22: Irshad farmaya ke Hazrat Thanvi (RA) ke purane khalifa Hazrat Dr. Abdul Hai sahib farmaya karte thay ke Karachi ke ek karor yani sava lakh insanon ka peshab pakhana samandar mein jata hai ek mauj aati hai aur sab peshab pakhana ko paak kar deti hai samandar ki ek makhlooq hai aur us ki ek mauj mein yeh taqat Allah Tabarak wa Ta’ala ne di hai ke lakhon insanon ke peshab pakhana ko paak kar deti hai aur wahan koi imam naha kar namaz parha de to us ki namaz sahih hoti hai to Allah Tabarak wa Ta’ala ki rehmat ke ghair mehdood samandar ki ek mauj hamare gunahon ko kaise paak na kar de gi...

Azeem-ush-shan Darwaza-e-Rehmat:

Malfooz Number 23: Irshad farmaya ke Allah Tabarak ne tauba ka darwaza ata farma kar apne daira-e-qurb aur daira-e-maghfirat aur daira-e-mehboobiyat ko wasee farma diya... warna gunahgar banday kahan jate mayous ho jate aur:

Innallaha yuhibbut tawwabina nazil farma kar tauba ka darwaza bhi wasee farma diya kyunke yuhibbu muzare hai yani hum maujooda halat mein bhi tumhein maaf kar den ge aur aindah agar ghalti karo ge to aindah ke liye bhi maafi ki umeed dilate hain... muzare mein haal-o-istaqbal dono zamana hota hai... Allah ne segha mazi nazil nahi farmaya muzare nazil farmaya jis ke ma’ani hue ke Allah Tabarak wa Ta’ala mehboob rakhta hai tauba karne walon ko haalan bhi istiqbalan bhi yani...

...haal mein bhi maaf kar ke apna mehboob bana len ge... aur agar mustaqbil mein bhi apni khataon par nadim ho kar tauba karo ge to aindah bhi maaf kar den ge aur aindah bhi apna

mehboob bana len ge is tarah Allah Tabarak ne apne daira-e-qurb o maghfirat o mehboobiyat ko wasee farma diya...

Tauba rehmat ki sawari hai:

Malfooz Number 24: Irshad farmaya ke Allah Tabarak wa Ta'ala ne apne gunahgar bandon ke liye ek aisi sawari bheji hai jo ajeeb-o-ghareeb hai... ba-qaul Maulana Jalaluddin Rumi (RA) Allah Tabarak wa Ta'ala ne apne aise gunahgar bandon ke liye jo apne gunahon ki wajah se bohat door ja pare hain... aur us mayousi ke qareeb ja pohanche hain jis ki wajah se masajid mein jana nek amal karna bhi chor diya hai... Shaitan ne unhein mayous kar ke ek dam Allah se door ghaflat mein phaink diya hai ke ab who yehi samajhte hain ke meri maghfirat kya hogi lekin who agar tauba ki sawari mein baith jayen to ek lamha mein un ki doori huzoori se tabdeel ho jaye aur who Allah Tabarak wa Ta'ala ke pyare ho jayen...

Malfooz Number 25: Ek bohat baray buzurg Maulana Shah Wasiullah Sahib (RA) farmaya karte thay ke:

Allah ka rasta tay karne ke yeh ma'ani nahi ke salik se koi khata na ho farmate hain:

Hum ne tay kin is tarah se manzilen

Gire pare uthe uth kar chale

Aye Allah mujhe gunahon se paak kar de

Malfooz Number 26: Irshad farmaya ke Hazrat Ibrahim bin Adham (RA) jab Hajj kar rahe thay to Aap ne Allah Tabarak wa Ta'ala se sawal kiya:

"Allahumma inni as'alukal 'isma"

"Aye Khuda mujhe 'ismat de de (mujh se kabhi koi gunah na ho)"

Ka'ba se aawaz aayi Ya Sultan Ibrahim bin Adham:

"Innan nasa yas'alunanil 'isma"

Sare insan mujh se 'ismat mangte hain agar main sab ko ma'soom kar doon kisi se kabhi koi khata na ho...

"Fa 'ala man yatakarrimu wa 'ala man yatafaddalu"

To meri meherbani mera karam kis par hoga?

(Tajalliyat-e-Jazb)

Haq Ta’ala ki sifat-e-Ghaffariyat par aitmad ka matlab

Is ka matlab yeh nahi hai ke aap log gunah is niyet se karen ke hum par meherbani ho... nahi agar koi marham ki dibiya aap ko de den ke jo aag se jal jaye us ke liye humdard ka yeh marham sau feesad mufeed hai to kya aap apne hath ko aag mein jalayen ge ke is marham ko dekhoon ke mufeed hai ya nahi jis tarah se Allah Tabarak wa Ta’ala yaqeenan Razzaq hai magar aap dukan kholte hain... naukri karte hain... lihaza sifat-e-Ghaffar par itna hi bharosa kijiye jitna Razzaq par karte hain kya sifat-e-Razzaq par bharosa kar ke aap ne dukan band ki hai ya naukri chori hai... jitna bharosa sifat-e-Razzaq par hai utna hi sifat-e-Ghaffar par kijiye yeh nahi ke sifat-e-Ghaffariyat ke bharosa par gunahon par jari ho jao aur gunahon se bachne ki mehnat chor do Allah Tabarak wa Ta’ala Razzaq hai rozi to Allah Tabarak wa Ta’ala hi deta hai magar mehnat karte ho ya nahi... isi tarah Allah Tabarak wa Ta’ala Ghaffar hai magar gunahon se bachne mein jaan ki baazi laga do...

“Jahidu fillahi haqqa jihadihi”

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Gunahon Ka Samandar

Itni mehnat karo ke mujahida ka haq ada kar do) phir bhi agar kabhi ghalti ho jaye us waqt khoob tauba istighfar karo... (Al-Taif)

Jis ki maghfirat hoti hai us ke uyoob chupa diye jate hain

Maulana Rumi (RA) arz karte hain ke:

Aye Allah! Maafi dene mein Aap be-had Kareem hain aur jis ko Aap maaf farma dete hain us ke uyoob ki parda poshi farmate hain...

Allama Alusi (RA) ne maghfirat ke ma’ani likhe hain:

“Satrul qabeehi wa izharul jameeli”

Jis ki Allah Tabarak wa Ta’ala maghfirat farma dete hain us ke uyoob ko chupa dete hain aur us ki nekiyon ko zahir farma dete hain... Pas Aye Allah! Hamare uyoob aur gunahon ko bhi makhlooq ki nazar se chupa dijiye kyunke Aap ki har sifat ghair mehdood hai is liye Aap ka parda-e-sattariyat bhi ghair mehdood hai aur hamare gunahon ki tadaad kamman wa kaifan mehdood hai chahey lakhon karoron aur arbon mein ho... tadaad ka istemal mehdood par hota hai, ghair mehdood ko daira-e-tadaad mein nahi laya ja sakta is liye hamare gunahon ki tadaad kitni hi aksariyat mein ho lekin Aap ki ghair mehdood maghfirat

ke samne aqliyat mein hai kyunke kaseer mehdood apni aksariyat ke bawajood ghair mehdood ke samne aqliyat mein hota hai... is liye hadees-e-pak ki dua hai:

Allahumma inna rahmataka awsa'u min zunubi

Aye Allah! Aap ki rehmat mere gunahon se ziyada wasee hai... Pas hamare mehdood gunahon ko apne ghair mehdood parda-e-sattariyat mein chupa dijiye jaise kisi cheonti par koi museebat aa rahi ho... maslan tez barish ya koi aur bala aa rahi ho aur who kisi kareem se kahe ke apni das gaz ki chadar...

...mein mujh ko chupa lijiye us mein kahein: Zrasi panah de dijiye kyunke Aap ki das gaz ki chadar ka chhota sa gosha bhi mere wajood ko chupane ke liye kafi hai aur mujhe us mein chupana Aap ke liye kuch mushkil nahi... to Maulana Rumi farmate hain ke Aye Allah Aap Sattar-ul-Uyoob hain, ghair mehdood parda-e-sattariyat ke malik hain, mere mehdood lekin kaseer gunahon ko apne ghair mehdood parda-e-sattariyat mein chupa dijiye... agle misra mein Maulana farmate hain ke:

Intiqam az ma makush andar zunoob

Mere gunahon ki wajah se Aye Allah Aap mujh se intiqam na lijiye kyunke "Fa innaka 'alayya qadir" Aap mujh par poori tarah qadir hain aur aise qadir hain ke jis tarah chahen mujh par azab nazil kar sakte hain... is ki misal yeh hai ke jaise cheonti kisi hathi se kahe ke sahib mujhe maaf kar dijiye kyunke main aap ke intizam ke qabil nahi hoon... agar aap bila irada hi mujh par apna pair rakh den to mera burada nikal jaye ga aur mera wajood hi khatam ho jaye ga to Allah Tabarak wa Ta'ala ki qudrat ke samne hathi kya cheez hai, be-shumar hathi bhi us ke samne kuch nahi... is liye Maulana Rumi (RA) Allah Tabarak wa Ta'ala se arz karte hain ke Aye Allah Tabarak Ta'ala hum Aap ke intiqam ke qabil nahi, hamare gunahon ko maaf farma dijiye aur hum se intiqam na lijiye kyunke hamare gunah Aap ko koi nuqsan nahi pohancha sakte, hamare gunahon se hum ko hi zarar pohanchta hai, is liye Huzoor bargah-e-khudawandi mein arz karte hain ke:

Ya man la tadurruhu-zzunubu wa la tanqus hu-l-maghfiratu faghfir li ma la yadurruka wa hab li ma la yanqusuka

Aye who Zaat jis ko hamare gunahon se koi zarar nahi pohanchta aur maaf karne se jis ke khazana-e-maghfirat mein koi kami nahi aati pas mere in gunahon ko bakhsh dijiye jo Aap ko kuch muzir nahi aur mujhe who maghfirat ata farmaiye jo Aap ke yahan kam nahi hoti... (Masnavi Maulana Rumi)

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Gunahon Ka Samandar

Bab Number 16

Raja (Umeed) se Mutaliq Sufiya ke Aqwal

Malfooz Number 1: Imam Ghazali (RA) ne farmaya:

“Do beemar aise hain jin ke siwa kisi ko is dawa ki zaroorat nahi... Ek to who aadmi jo gunahon ki kasrat ke sabab mayousi ka shikar ho kar tauba na karta ho aur us ka khayal yeh ho ke meri tauba kaise qabool ho... Dusra who shakhs jo riyazat o ibadat ki kasrat se apne aap ko halak karne par tula hua ho aur apni taqat se ziyada mehnat karta ho in dono ko is dawa ki zaroorat hai aur jahan tak ghafilon ka taluq hai un ke haq mein raja dawa nahi balkay zeher-e-qatil hai.”

Malfooz Number 2: Sufiya ne raja se behas ki hai chunancha Shah Kirmani (RA) farmate hain raja ki alamat yeh hai ke insan Allah Tabarak wa Ta’ala ki achi tarah ibadat kare.

Malfooz Number 3: Ibn Tabq (RA) farmate hain ke raja teen tarah ki hoti hai:

* Ek shakhs nek kaam karta hai aur umeed rakhta hai ke who kaam maqbool hoga.

* Ek shakhs burai karne ke baad tauba karta hai aur usay maghfirat ki umeed hoti hai.

* Ek jhoota insan gunah karta chala jata hai magar kehta hai ke mujhe maghfirat ki umeed hai.

Malfooz Number 4: Jis shakhs ko maloom ho ke us ne buray aamaal kiye hain us ke liye munasib yehi hai ke us ka khauf us ki umeed par ghalib ho...

Baaz kehte hain ke Sakhi (yani Allah) se sakhawat ki umeed ka naam raja hai...

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Baaz kehte hain ke Allah Tabarak wa Ta’ala ke jalal ko jamal ki aankhon se dekhne ka naam raja hai...

Baaz kehte hain ke dil ke Allah ki meherbani ke qareeb hone ko raja kehte hain...

Baaz kehte hain ke raja yeh hai ke dil achay anjam par khush ho...

Baaz kehte hain ke Allah Tabarak wa Ta’ala ki wusat-e-rehmat ki taraf nigah rakhne ka naam raja hai.

Malfooz Number 5: Zunnoon Misri (RA) naza’ ki halat mein thay logon ne un se baat karna chahi farmaya:

“Meri tawajjah Allah Tabarak wa Ta’ala ki taraf se na hatao mujhe to Allah Tabarak wa Ta’ala ki kaseer-ul-tadaad meherbaniyon par ta’ajjub hai.”

Malfooz Number 6: Yahya bin Muaz farmate hain Khudaya! Tumhari umeed (raja) mere dil mein shireen tareen atiya hai aur meri zaban par shireen tareen kalam tumhari tareef hai aur sab se mehboob ghari mere liye who ghari hogi jis mein main tumhein dekh loon ga...

Malfooz Number 7: Abu Abdullah bin Hanif farmate hain ke:

Allah Tabarak wa Ta’ala ki meherbani par khushi ka izhar karna, raja hai neez farmate hain Allah Tabarak wa Ta’ala (jis se umeed rakhi jati hai) ki bakhshish ko dekh kar dilon ke khush hone ko raja kehte hain...

Malfooz Number 8: Sheikh Abu Abdur Rahman Sulami farmate hain ke:

Main ne Abu Usman Maghribi ko farmate suna, jis ne apne nafs ko (sirf) raja par rakha us ne amal chor diya, aur jis ne (sirf) khauf par rakha who mayous ho gaya, insan ko kuch raja aur kuch khauf ke sath hona chahiye...

Khulasa: Yeh hai ke khauf-e-azab ke ba’is ma’asi aur Khuda ki na-farmaniyon se rukna chahiye... aur umeed-e-rehmat ke sabab nekiyon mein raghbat paida honi chahiye pas khauf ko usi waqt mo’tabar samjho jabke who tum ko ma’siyat se roke aur gunah ki jurrat na hone de aur agar aisa na ho to who khauf nahi hai balkay aurton jaisi riqqat-e-qalbi aur wahm o khayal hai jis ka kuch aitbar nahi...

Malfooz Number 9: Imam Tavi (RA) ke nazdeek raja ki teen qismein hain:

* Raja fi-Allah... Allah Tabarak wa Ta’ala ki wusat-e-rehmat ki umeed.

* Allah Tabarak wa Ta’ala ke sawab ki umeed.

Allah Tabarak wa Ta’ala ki wusat-e-rehmat aur us ke sawab ki umeed us mureed ke liye hoti hai jo Rabb-e-Qudoos ke ehsanat ka zikar sunta hai aur us ki bargah se raja wabasta kar leta hai aur who janta hai ke jood-o-sakhawat, fazl-o-ehsan Allah Tabarak ki sifat hain is liye us ka dil fazl-o-karam ke bharosay se marjoo’ cheez ki taraf maail ho jata hai. Aur raja fi-

Allah us banday ka maqam hai jo maqam-e-rida par faiz hota hai aur Allah Tabarak wa Ta’ala se us ki zaat ke alawa kisi cheez ki raja nahi karta.

Malfooz Number 10: Imam Qushayri (RA) farmate hain ke:

Raja mustaqbil mein hasil hone wali kisi mehboob shai se dil ka lagao hai... Raja aur tamanna ke darmiyan farq wazeh karte hue farmate hain tamanna kasl aur susti ka ba’is hoti hai, sahib-e-tamanna mehnat aur koshish ka rasta ikhtiyar nahi karta ba-khilaf sahib-e-raja ke us ki halat us ke bar-aks hoti hai nateeja yeh akhaz hua ke raja mehmood hai aur tamanna mardood... Is tarah Imam Qushayri (RA) ki raye Imam Ghazali (RA) se milti hai kyunke who farmate hain ke jo baghair amal ke talab karta hai who maghroor hai...

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Maut ke waqt umeed ka zikar:

Malfooz Number 11: Hazrat Sulaiman Taimi (RA) ne inteqal ke waqt apne bete se kaha:

Aye bete! Mere samne rukhsat ki baatein karo aur umeed ka tazkira karo hatta ke main husn-e-zan ke sath apne Allah Tabarak wa Ta’ala se ja miloon...

Malfooz Number 12: Hazrat Sufyan Soori (RA) ne bhi wafat ke waqt aise hi kiya ulama ko apne paas jama kar liya aur who unhein umeed dilane lage...

Malfooz Number 13: Hazrat Ahmed bin Hanbal (RA) ke bare mein marwi hai ke unhon ne apni wafat ke waqt apne bete se kaha:

Mere samne who akhbar parho jin mein husn-e-zan aur umeed ka zikar ho...

Mashaikh ka qaul:

Malfooz Number 14: Ab agar husn-e-zan aur raja aala tareen maqamat mein se na hote to baray baray ulama inteqal karne aur apne Maula-e-Kareem se mulaqat ke waqt us ki khwahish na karte who chahte thay ke husn-e-zan aur umeed par un ka khatma ho warna zindagi bhar who husn-e-zan ki duayen kiya karte yehi wajah hai ke mashaikh farmaya karte:

Jab tak insan zinda rahe us par khauf ki halat behtar hai aur jab maut ka waqt aaye to umeed ki halat afzal hai.

Malfooz Number 15: Maqamat-e-raja ke bare mein Hazrat Yahya bin Muaz (RA) farmaya karte thay:

Jab ek ghari ki tauheed pachas pachas baras ke gunah ko mita deti hai to pachas saal ki tauheed...

...gunahon par kya kya asar kare gi... (yeh to tasawwur se bahar hai).

Malfooz Number 16: Hazrat Abu Muhammad Sahl (RA) ne farmaya:

Sirf ahl-e-raja ka hi khauf sahih hai...

Malfooz Number 17: Ek Allah wale ne farmaya ke:

Raja (umeed) ko samne rakh kar gunahon mein ghota lagane wala shakhs shaitani dhoka mein mubtila hai aur apne hathon apne ko halakat mein daal raha hai...

Malfooz Number 18: Kisi ne Hussain bin Asim ko khwab mein dekha poocha kya muamla hai to who kehne lage Kareem se siwaye karam ke aur kya ho sakta hai.

Malfooz Number 19: Abu Bakr bin Ashkeeb (RA) ne khwab mein ek Allah wale ko bari achi halat mein dekha to poocha aap ko yeh martaba kaise mila kehne lage apne Rabb se husn-e-zan ki wajah se.

Malfooz Number 20: Kisi ne Bishr Hafi (RA) ko khwab mein dekha to poocha ke Allah Tabarak ne aap se kya muamla kiya jawab diya ke Allah Tabarak wa Ta'ala ne mujhe bakhsh diya aur farmaya aye Bishr kya tumhein mujh se sharam nahi aati ke tu is qadar mujh se darta hai.

Malfooz Number 21: Shibli (RA) ko kisi ne khwab mein dekha to poocha ke Allah Tabarak wa Ta'ala ne aap ke sath kya muamla kiya farmaya jab mera hisab shuru hua to is qadar sakhti hui ke main mayous hone laga jab Allah Tabarak wa Ta'ala ne meri mayousi dekhi to mujhe apni rehmat mein dhanp liya.

Malfooz Number 22: Malik bin Dinar ko khwab mein dekha gaya poocha gaya ke Allah Tabarak wa Ta'ala ne aap se kya muamla kiya? Jawab diya ke main apne Rabb ke paas bohat ziyada gunah le kar pohancha. Jin ko Allah Tabarak wa Ta'ala ke mutaliq mere husn-e-zan ne bilkul mita diya...

Bab Number 17

Rehmat se mazayyan 70 waqiat

Logon ko rehmat-e-Ilahi se na-umeed karne ki saza

- Hadees mein hai ke:

Bani Israel mein se ek aadmi logon par sakhti karta tha aur unhein Allah Tabarak wa Ta'ala ki rehmat se mayous karta tha Allah Tabarak wa Ta'ala Qayamat ke roz usay farmaye ga:

Aaj main tujhay apni rehmat se mayous karoon ga jaise ke tu mere bandon ko us se mayous karta tha.

Bani Israel ke do admiyon ka waqia

- Hadees mein hai ke:

Bani Israel mein se do admiyon ne Allah Tabarak wa Ta'ala ki khatir baham bhai chara qaim kiya... Ek aadmi ibadat guzar tha aur dusra apni jaan par ziyadti karta tha... Yeh abid us ko us se mana karta aur jhirakta aur who jawab deta... Choro mujhe aur Rabb ko kya tu mujh par nigran bana kar bheja gaya hai? Aakhir ek roz us ne usay ek bohat baray gunah mein mubtila dekha to who ghussa kar ke kehne laga:

Tujhay Allah Tabarak wa Ta'ala nahi bakhshe ga farmaya Qayamat ke roz Allah Tabarak wa Ta'ala usay kahe ga kya tujhay is ki himmat hai ke tu mere bandon se meri rehmat baaz rakhe? Ja main ne tujhay bakhsh diya... Phir abid ko farmaye ga aur teri saza yeh hai ke main ne tere liye aag wajib kar di...

...Phir farmaya ke us zaat ki qasam jis ke hath mein meri jaan hai us ne aisa kalma nikala ke us ne us ki duniya o akhirat barbad kar di.

Chalees saal daka zani karne wale ka waqia

- Is mafhoom ki ek riwayat yeh hai:

Bani Israel mein se ek chor ne chalees baras tak dakay dalay Hazrat Musa (AS) us ke paas se guzray aur un ke peechay peechay Bani Israel ke abidon mein se aap (AS) ka ek hawari ibadat guzar bhi tha chor ne apne dil mein kaha, yeh Allah ka Nabi hai aur is ke sath us ke hawari hain agar yeh parao karen to main bhi un ke sath teesra ho jaoon... Chunancha unhon ne parao kiya aur yeh chor hawari ke qareeb hua magar hawari ke ehtram ki khatir apne aap ko malamat karta ja raha tha aur dil mein keh raha tha mere jaisa (khata kar) is abid ke sath sath chalta hai? Bataya ke hawari ne us ki aamad mehsoos ki to dil mein kaha:

Yeh (chor) mere sath chal raha hai us ne apna aap samet liya aur Musa (AS) ki taraf barh gaya aur un ke pehlu ke sath chalne laga... Ab chor us ke peechay reh gaya bataya ke Allah Tabarak wa Ta'ala ne Hazrat Musa (AS) ki taraf wahi farmayi ke in dono se kaho. Apne apne amal dobara shuru karen. Main ne dono ke sabiqa aamaal mita diye us hawari ki nekiyan mita dein ke us ko apne nafs par ujub paida hua aur dusre ki buraiyan mita dein ke us ne apne aap ko malamat ki... Bataya ke Hazrat Musa (AS) ne un dono ko yeh baat batayi aur phir safar mein us chor (taib) ko apne sath mila liya aur usay apne hawariyon mein shamil kar liya...

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Zindagi bhar Allah ki na-farmani karne wale shakhs ka waqia

- Ek hadees Hazrat Abu Huraira (RA) se marwi hai, farmate hain ke:

Ek martaba Huzoor Akram (SAW) ne pichli ummaton ke ek shakhs ka waqia bayan farmaya ke ek shakhs tha, jis ne apni jaan par bara zulm kiya tha baray baray gunah kiye thay, bari kharab zindagi guzari thi, aur jab us ki maut ka waqt aaya to us ne apne ghar walon se wasiyat karte hue kaha ke main ne apni zindagi gunahon aur ghaflaton mein guzaar di hai... Koi nek kaam to kiya nahi hai is liye jab main mar jaoon to meri laash ko jala dena aur jo raakh ban jaye to us ko bilkul bareek pees lena, phir us raakh ko mukhtalif jaghon par tez hawa mein ura dena ta-ke who zarrat door door tak chale jayen yeh wasiyat main is liye kar raha hoon ke Allah ki qasam! Agar main Allah Tabarak wa Ta'ala ke hath aa gaya to mujhe Allah Tabarak wa Ta'ala aisa azab de ga ke aisa azab duniya mein kisi aur shakhs ko nahi diya hoga, is liye ke main ne gunah hi aise kiye hain ke us azab ka mustahiq hoon jab us shakhs ka inteqal ho gaya to us ke ghar walon ne us ki wasiyat par amal karte hue us ki laash ko jalaya, phir us ko peesa, aur phir us ko hawaon mein ura diya, jis ke nateejay mein us ke zarrat door door tak bikhar gaye yeh to us ki hamaqat ki baat thi ke shayad Allah Tabarak wa Ta'ala mere zarrat ko jama karne par qadir nahi honge... Allah Tabarak wa Ta'ala ne hawa ko hukam diya ke us ke sare zarrat jama kar do jab zarrat jama ho gaye to Allah Tabarak wa Ta'ala ne hukam diya ke us ko dobara mukammal insan jaisa tha waisa bana diya jaye... Chunancha who dobara zinda ho kar Allah Tabarak ke samne pesh kiya gaya. Allah Ta'ala ne us se sawal kiya ke tum ne apne ghar walon ko yeh sab amal karne ki wasiyat kyun ki thi? Jawab us ne kaha:

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"Khashiyatuka Ya Rabb"

“Aye Allah! Aap ke dar ki wajah se is liye ke main ne gunah bohat kiye thay aur un gunahon ke nateejay mein mujhe yaqeen ho gaya tha ke Aap ke azab ka mustahiq ho gaya hoon aur Aap ka azab bara sakht hai to main ne us azab ke dar se yeh wasiyat kar di thi. Allah Tabarak wa Ta’ala farmayen ge jao main ne tumhein maaf kar diya.”

Yeh waqia khud Huzoor Aqdas (SAW) ne bayan farmaya aur Sahih Muslim mein sahih sanad ke sath maujood hai...

Ab zara sochiye ke us shakhs ki yeh wasiyat bari ahmaqana thi balkay ghaur se dekha jaye to who kafirana thi is liye ke who shakhs yeh keh raha tha ke agar main Allah Tabarak wa Ta’ala ke hath aa gaya to Allah Tabarak wa Ta’ala mujhe bohat azab de ga lekin agar tum logon ne mujhe jala kar raakh bana kar ura diya to phir main Allah Tabarak wa Ta’ala ke hath nahi aaon ga... Maaz-Allah... Yeh aqeeda rakhna to kufr aur shirk hai goya ke Allah Tabarak wa Ta’ala raakh ke zarrat jama karne par qadir nahi hai... Lekin jab Allah Tabarak wa Ta’ala ne us se poocha ke tu ne yeh kaam kyun kiya? To us ne jawab diya ke Allah Tabarak wa Ta’ala Aap ke dar ki wajah se Allah Tabarak wa Ta’ala farmayen ge acha tu janta tha ke hum tere Rabb hain aur manta tha ke hum tere Rabb hain... Aur yeh bhi manta tha ke tu ne hamari na-farmani ki hai aur us na-farmani par tu sharmsar bhi tha aur nadim bhi tha aur tu ne apne marne se pehle apne un gunahon par nidamat ka izhar kar diya tha... Is liye hum teri maghfirat karte hain aur tujhay maaf farmate hain.

Is waqia ko bayan karne se Huzoor Akram (SAW) ka maqsad yeh tha ke Allah Tabarak wa Ta’ala ki rehmat dar-haqeeqat banday se sirf ek cheez ka mutalba karti hai... Who yeh hai ke banda ek martaba apne kiye par sachay dil se sharmsar ho jaye nadim ho jaye aur nadim ho ke us waqt jo kuch...

...kar sakta hai who kar guzre to phir Allah Tabarak wa Ta’ala us ki tauba qabool kar ke us ko maaf farma dete hain. Allah Tabarak wa Ta’ala hum sab ko sahih ma’ani mein apne gunahon par nadim hone aur tauba karne ki taufiq ata farmaye aur apni rehmat se hum sab ki maghfirat farmaye Aameen...

Qabil-e-ehtram dosto aur buzurgo kisi Allah ke banday ke gunah zameen o asman ko bhi bhar den to aise shakhs ke gunah bhi Allah ki rehmat ke khazanay ke samne koi haisiyat nahi rakhte Hazrat Thanvi (RA) ne farmaya:

Ek machhar hathi par baith gaya aur phir aaram karne ke baad hathi ke kaan mein ja kar kehne laga miyan hathi tumhein mere baithne se takleef to nahi hui to hathi kehne laga

mujhe na tumhare aane ka pata chala na jane ka... Isi tarah hamare gunahon ke samandar bhi Allah Tabarak wa Ta'ala ke samne ek zarra ki haisiyat nahi rakhte.

Nijat mahaz Allah Ta'ala ki rehmat se hogi

- Hazrat Abu Huraira (RA) Huzoor (SAW) se riwayat karte hain ke:

Koi shakhs apne amal ki badaulat nijat nahi pa sake ga. Sahaba (RA) ne arz kiya ke: Kya Aap bhi Ya Rasool Allah? Irshad farmaya ke haan main bhi... Magar yeh ke Allah Tabarak wa Ta'ala apni rehmat se mujhe dhanp len so qareeb qareeb raho aur durusti ikhtiyar karo subah o sham aur raat ki kuch tareeki mein miyana ravi se mehnat mein lage raho manzil-e-maqsood tak pohanch jao ge...

99 admiyon ka qatil aur rehmat-e-Ilahi

- Ek shakhs ne ninnaway (99) admiyon ko qatal kar diya tha. Us ke baad us ko tauba ki fikar lahiq hui, ab socha ke main kya karoon, chunancha who Isai rahib ke paas gaya aur us ko ja kar...
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...par apni sakhawat jata raha hai... Main tumhein, tumhare walidain ko aur un logon ko jinhon ne sidq dil se kalma shahadat parha zaroor bakhsh doon ga...

(Risala Qushayriya)

Aye Yahya! Tu Mere Liye Kya Laya?

47 Yahya bin Aktham (RA) bohat baray aalim guzray hain imam ke darjay ke aalim hain un ki wafat hui to baaz ahl-e-Allah ne unhein khwab mein dekha aur khwab bhi kashf jaisa tha yeh dekha ke un ki Allah Tabarak wa Ta'ala ke samne peshi hui Haq Ta'ala ne farmaya Aye Yahya kya cheez le kar aaye ho hamare liye?.....

Jawab diya ke Aye Allah Tabarak wa Ta'ala main ne pachpan (55) Hajj kiye hain..... Farmaya hamein ek bhi qabool nahi. Unhon ne kaha ke Aye Bari Ta'ala main ne ek sau bawan (152) Quran khatam kiye hain farmaya ke hamein ek bhi qabool nahi..... Unhon ne kaha Ya Allah! Main ne itni namazein parhi hain farmaya ke hamein ek bhi qabool nahi..... Poori zindagi aamaal zikr kiye Bari Ta'ala ne farmaya ke ek bhi qabool nahi kiya..... Aur batao kya le kar aaye ho.... Aap aajiz ho gaye aakhir mein kaha Aye Allah! Bas Teri rehmat ka sahara le kar aaya hoon aur kuch le kar nahi aaya..... Farmaya ke ab baat to ne theek ki hai.....

"Wajabat laka rahmati"

“Meri rehmat tere liye wajib ho gayi hai ja tere liye Jannat aur maghfirat hai...”

(Khutbat Hakim-ul-Islam Jild Nahum)

Reham Kar, Reham Kiya Jayega

48 Hazrat Junaid Baghdadi (RA) ki khidmat mein kisi ne ek parinda tuhfa irsal kiya jise Aap ne qabool farma liya muddat tak who janwar Aap ke paas ek pinjra mein band raha. Ek roz Hazrat ne pinjray ki khirki khol kar usay azad kiya logon ne daryaft kiya...

Ke janab arsa tak to is parinda ko pinjray mein band rakha aaj yakayak isay kyun khol diya?

Farmaya ke aaj is parinday ne mujh se kaha ke Aye Junaid tum to apne dost ahbab ki baton se yun lutf uthao aur mujhe be-monis-o-ghamkhwar ek pinjray mein yun band rakho?

... Bas main ne us ke yeh dard angez kalimaat sun kar usay azad kar diya...

Magar jab who parinda ura to us ne kaha ke Aye Junaid! Janwar jab tak zikr-e-Ilahi mein masroof rehte hain kabhi kisi ke jaal mein nahi phanste hain lekin junhi who zikr-e-Ilahi se ghafil hote hain to foran qaid mein mubtila ho jate hain. Main to ek hi martaba zikr-e-Ilahi se ghafil hua tha ke us ki saza mein barson qaid raha haye Aye Junaid un logon ki qaid ka zamana kitna taweel hoga jo muddaton aur barson zikr-e-Ilahi se ghafil rehte hain. Aye Junaid! Main aap ke samne wada karta hoon ke ab kabhi zikr-e-Ilahi se ghafil nahi hoon ga. Yeh keh kar who parinda ur gaya aur kabhi kabhi Hazrat Junaid ke paas aata tha aur aap ke dastarkhwan par baith kar apni chonch se kuch khata tha aur chala jata tha.

Jab Hazrat Junaid Baghdadi (RA) ka inteqal hua to aap ke sath who parinda tarap kar zameen par gir para aur mar gaya... Logon ne yeh ajeeb baat dekh kar usay bhi aap ke sath hi dafan kar diya.

Kuch dinon ke baad kisi mureed ne Hazrat Junaid Baghdadi (RA) ko khwab mein dekha to daryaft kiya ke aap ke sath kya muamla pesh aaya aap ne farmaya ke Rabb-ul-Izzat ne mujhe bakhsh diya aur mujh par reham farmaya aur kaha ke tu ne ek parinday par us ke zikr-e-Ilahi karne ki wajah se reham kiya hum tujh par reham farmate hain...

Na-umeedi ka gunah

49 Ek aadmi par khauf ka is qadar ghalba hua ke us ke hosh jate rahe aur who na-umeed ho baitha... Hazrat Ali Karam Allah Wajhahu ne us se farmaya:

Aye aadmi! Tere gunah se ziyada teri apne Rabb se na-umeedi bara gunah hai.

Hazrat Ali (RA) ne sach farmaya.

Is liye ke Allah Tabarak wa Ta'ala ki rehmat hi mein gunahgar banday ko chain milta hai aur na-umeedi ikhtiyar karna tamam gunahon se bara gunah hai... is liye ke is tarah us ne apne jee se Khuda ki sifat-e-marjuwa (yani umeed-o-karam) ko kaat diya... Hazrat Ali (RA) ne is fael ki mazammat farmayi chunancha yeh (qanootiyat) sab se bara jurm hai aur sab se bara gunah hai...

Mujahid (RA) ne kaha: Qayamat ke din ek banda ko dozakh ka hukam ho ga who kahe ga mera guman is tarah nahi tha to Allah Tabarak wa Ta'ala kahe ga tera guman kya tha? ... Who kahe ga mera guman to yeh tha ke Tu mujhe bakhsh de ga to Allah Tabarak wa Ta'ala farmaye ga is ko chor do...

Mukhanas par rehmat-e-Ilahi ka manzar

50 Abdul Wahab (579) bin Abdul Majeed Saqfi riwayat karte hain ke:

Main ne ek janaza dekha hai jise teen mard aur ek aurat uthaye ja rahe thay... Main ne aurat ki jagah le li hum sab qabristan pohanchay aur namaz-e-janaza parh kar usay dafan kar diya main ne us aurat se daryaft kiya, tera is mayyat se kya rishta tha? ... Us ne jawab diya ke yeh mera beta tha.

Main ne phir poocha kya aap ke parosi nahi hain? Kehne lagi hain to magar unhon ne isay haqeer samjha main ne phir poocha yeh kya tha? ... Aurat ne jawab diya yeh mukhanas (hija) tha Abdul Wahab farmate hain ke mujhe is par reham aaya main usay apne ghar le gaya... aur main ne usay paise gandum aur kapray diye. Jab raat ko soya to khwab mein ek shakhs aaya jis ka chehra chodhvin raat ke chand ki tarah tha... aur us ne safed kapray pehan rakhe thay us ne mera shukriya ada kiya... Main ne poocha tu kaun hai jawab diya main wohi mukhanas hoon jise tum ne aaj dafan kiya hai Allah Tabarak wa Ta'ala ne mujhe is liye bakhsh diya hai ke log mujhe haqeer jante thay...

Boorha aadmi aur rehmat-e-Ilahi

51 Abu Abdullah Al-Hussain bin Abdullah bin Saeed farmate hain ke:

Yahya bin Aktham qazi mere dost thay unhein mujh se mohabbat thi aur mujhe un se jab Yahya ne wafat payi to main chahta tha ke who mujhe khwab mein dikhayi den to un se poochoon ke Allah Tabarak wa Ta'ala ne tumhare sath kya bartao kiya chunancha ek raat main ne khwab mein dekha aur poocha ke Allah Tabarak wa Ta'ala ne tumhare sath kya bartao kiya... Jawab diya ke mujhe Allah Tabarak wa Ta'ala ne bakhsh diya magar sath hi sarzanish bhi ki sarzanish karne ke baad Allah Tabarak wa Ta'ala ne kaha Aye Yahya tu ne duniya mein nek-o-bad mein takhleet ki (yani tu ne duniya mein kuch kaam nek kiye aur kuch bad) main ne arz kiya haan Allah Tabarak wa Ta'ala main ne to is hadees par bharosa kar rakha tha jis ki riwayat mujh se Abu Muawiya Zareer ne A'mash se unhon ne Saleh aur unhon ne Abu Huraira se ki ke Aan-Hazrat (SAW) ne farmaya:

Khuda Ta'ala! Boorhay aadmi ko azab dene se sharmata hai yeh sun kar Allah Tabarak wa Ta'ala ne farmaya Aye Yahya mere Nabi ne sach kaha main ne tujh ko maaf kar diya.

Bani Israel ke gunahgar ka waqia

52 Bani Israel ka ek shakhs bara gunah ka aadi tha. Baal safed ho gaye thay. Ek din nidamat hui fikar daman geer hui ke main Allah Tabarak wa Ta'ala se maafi mangoon ga to kya who maaf farma den ge? Aur agar bargah-e-Rabb-ul-Izzat se maafi na mili to phir kahan se mile gi? Us ne hath utha kar kaha: Aye Rabb-ul-Aalameen! Meri tamam umar ma'siyat mein guzar gayi, ab to

Meri umar ki sham hai kya Tu aise gunahgar ko bhi bakhsh de ga? Nida aayi Aye mere banday! Ghabrata kyun hai... Jab tu ne mujhe chor diya to main ne bhi munh mor liya... Jab tu ne gunah ka pesha ikhtiyar kiya to main ne mohlat di... Jab tu ne meri taraf munh kar liya aur jab tu ne mujh se maghfirat chahi to main ne maghfirat ata kar di aur jab tu ne mujhe dost rakha to main ne bhi tujhe dost rakha...

Ek nojawan aur rehmat-e-Ilahi

53 Hazrat Abu Ghalib farmate hain ke:

Main Hazrat Abu Umama (RA) ki khidmat mein mulk-e-Sham mein aata jata rehta tha... Ek din main Hazrat Abu Umama (RA) ke parosi nojawan ke paas gaya jo beemar ho raha tha, us ke paas us ka chacha bhi maujood tha, who us jawan se keh raha tha Aye Khuda ke dushman! Main ne tumhe yeh kaam karne ko nahi kaha tha, main ne tujhe is kaam se nahi roka tha?... Us nojawan larke ne kaha Aye Chacha jan! Agar Allah Tabarak mujhe meri maa ke supurd kar den to who mere sath kya muamla kare gi? Chacha ne kaha who tujhe Jannat mein dakhil kar de gi. To larke ne kaha mera Parwardigar Allah Tabarak wa Ta'ala meri maa

se ziyada shafiq aur us se ziyada mujh par meherban hai bas yehi baat kehte hi us ki jaan nikal gayi... Jab us ke chacha ne us ke kafan dafan ka intezam kiya aur us par namaz-e-janaza parh li aur irada kiya ke us ko qabar mein utare to main bhi us ke chacha ke sath qabar mein utra jab us ne lehad ko durust kiya to us ki cheekh nikal gayi aur ghabra gaya... Main ne us se poocha tumhe kya hua? Us ne bataya ke us ki qabar bohat wasee ho gayi aur noor se bhar gayi hai main us se dehshat zada ho gaya tha.

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Gunahon Ka Samandar

Ek taraf rehmat dusri taraf sakhti

54 Ek buzurg ki jhonpri bani... dusre din un ke darwaze par ek laash mili, pakray gaye. Saza-e-maut di gayi. Arz ki Bari Ta'ala yeh kis jurm ki khata hai? Nida aayi yaad kar ek din dhoop mein baitha tha ek cheonta tere takhnay par charha to tu ne usay masal diya... Hum us ka qisas le rahe hain.

Ek taraf itni sakhti aur dusri taraf Hazrat Bishr Hafi (RA) ka waqia hai ke sharab peete thay ek din Bismillah ek kaghaz par likha hua keechar mein para hua dekha... Utha kar ghar le gaye itar mein basa kar oonchay maqam par rakha, dost ban gaye...

Hazrat Isa o Yahya alaihimas salam ki hikayat

55 Hazrat Isa se Hazrat Yahya (AS) ki baat hui. Hazrat Isa aksar muskuraya karte thay aur Hazrat Yahya ziyada roya karte thay. Hazrat Isa ne kaha ke Aye Yahya! Kya tum Khuda Ta'ala ki rehmat se bilkul na-umeed ho gaye ho ke kisi waqt tumhara rona khatm hi nahi hota? Hazrat Yahya ne farmaya ke Aye Isa kya tum Khuda ke qahar se bilkul be-khauf ho gaye ho ke tum ko har waqt hansi hi aati rehti hai.

Aakhir ek farishta aaya aur kaha ke Khuda ne farmaya hai ke: Hum tum dono mein faisla karte hain ke Aye Isa logon ke samne to aise hi raho jaise ab rehte ho lekin tanhai mein Yahya ki tarah roya karo aur Aye Yahya tanhai mein to aise raho jaise ab ho, lekin logon ke samne hans liya karo, ta-ke logon ko meri rehmat se mayousi na ho jaye...

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Gunahon Ka Samandar

Rehmat-e-Ilahi ko bayan karne ke sabab maghfirat

56 Murshidi o Maulai Arif Billah Hazrat Maulana Hakeem Akhtar Sahib damat barakatuhum ne farmaya ke Murshidi Hazrat Maulana Shah Abdul Ghani Sahib (RA) ne farmaya tha ke:

Ek aalim ne navvay (90) saal tak basti basti, shehar shehar har jagah sirf Haq Ta'ala ki rehmat ka mazmoon bayan karte aur badtareen gunahgar bandon ko bhi na-umeedi ke daldal se nikal kar Haq Ta'ala ki rehmat ka umidwar kar ke Allah Tabarak se qareeb karte. Jab inteqal hua to kisi buzurg ne khwab mein dekha... daryaft kiya ke Haq Ta'ala ne tumhare sath kya muamla farmaya? Us aalim ne kaha Haq Ta'ala Shanuhu ne hum ko yeh keh kar bakhsh diya, jao tum ko main apni rehmat se kaise mehroom karoon jabke tum ne navvay (90) saal tak mere bandon ko apne mawaiz se meri rehmat ka umidwar banaya hai...

Imam Shaz Kofi rahmahullah ki maghfirat ka waqia

57 Hafiz Shamsuddin Sakhawi (RA) tehree farmate hain ke:

Mashhoor muhaddis Imam Abu Ayub Sulaiman bin Dawood Shaz Kofi (Mutawaffi 234 Hijri) ko kisi ne un ki wafat ke baad khwab mein dekha aur poocha ke Allah Ta'ala ne aap ke sath kaisa muamla farmaya? Unhon ne jawab diya ke Allah Tabarak wa Ta'ala ne meri maghfirat farma di... Poocha, kisi amal ki bina par? Unhon ne jawab mein farmaya ke: Ek roz main Isfahan ja raha tha, rasta mein zor ki barish shuru hui, mujhe sab se ziyada fikar is baat ki thi ke mere sath kuch kitabein hain, agar who zaya ho gayin to meri sari poonji lut jaye gi... Qareeb mein aisa saiban ya chhat na thi jis ke neeche panah li ja sake... Chunancha main ne apne jism ko dohra kar ke kitabon par saya kar diya ta-ke who hatta-ul-imkan barish se mehfooz rahein, barish sari raat jari rahi aur main sari raat isi halat mein baitha raha... Subah ke waqt barish ruki aur main seedha hua, Allah Tabarak wa Ta'ala ne

Is amal ki wajah se meri maghfirat farma di.

Durood Pak ki barakat se jan kani mein aasani ke do waqiat

58 Bani Israel mein ek shakhs jo ke nihayat gunahgar aur mujrim tha, usne sau saal ya do sau saal fisq-o-fajoor mein guzaar diye... Jab who mar gaya to logon ne usay ghaseet kar koora karkat ki jagah daal diya. To Allah ne Hazrat Musa Kaleemullah (AS) par wahi bheji, Aye Pyare Kaleem! Hamara ek banda faut ho gaya hai aur Bani Israel ne usay gandagi mein phaink diya hai aap uska janaza parhayen, aur logon ko bhi janaza parhne ki targheeb dilayen.

Jab Kaleemullah (AS) wahan pohanchay to us mayyat ko dekh kar pehchan liya tameel hukum ke baad arz ki Ya Allah yeh shakhs mashhoor tareen mujrim tha to bajaye saza ke yeh is inayat ka haqdar kaise hua? Farman aaya ke beshak yeh bohat buri saza o azab ka mustahiq tha lekin us ne ek din Taurat mubaraka kholi aur us mein mere Habeeb

Muhammad (SAW) ka naam likha hua dekha, mohabbat se usay bosa diya aur Durood Pak parha to us naam pak ki ta'zeem karne ki wajah se...

59 Khalad bin Kaseer (RA) par jab jan kani ki halat tari hui to us ke sar ke neeche se ek tukra kaghaz mila jis par likha hua tha:

Hazihi bara'atum minan-naari li-Khalladin min Kaseer

Yeh Khalad bin Kaseer (RA) ke liye Jahannam se azadi ka parwana hai...

Logon ne us ke ghar walon se poocha ke is ka amal kya tha? Jawab mila ke yeh har Juma ko hazar ya do do dafa Durood Pak parha karte thay...

Gunahon Ka Samandar

Aalim ki ta'zeem ke ba'is maghfirat

60 Ek martaba Imam Ahmed bin Khalil aur ek shakhs ek nehar par wuzu kar rahe thay... Imam Sahib neeche ki taraf thay who mukhalif taraf, us ne khayal kiya ke yeh be-adabi hai ke mere wuzu ka pani un ki taraf ja raha hai... Who utha aur un ke neeche ki taraf ja baitha, bas itna amal us ne kiya, ek buzurg ki ta'zeem ki... Inteqal ke baad us ko kisi ne khwab mein dekha, poocha kya guzri? Kaha aur to kuch mere paas na tha, sirf Hazrat Imam ke ek din ki ta'zeem karna kaam aa gayi...

Isi wastay hadees mein hai ke kisi chhotay amal ko chhota na samjho na maloom Allah Tabarak ko kaunsa amal pasand aa jaye... Har nek amal mein khasiyat hai maghfirat ki jaise taqat ki bohat si dawayein hain sab ki khasiyat rooh ko tazgi dena hai kisi nek amal ko haqeer samajh kar chor na do agar who pasand ho gi to tamam aamaal jo baray se baray hain un se bhi barh jati hai. Dusre yeh ke har gunah mein khasiyat hai azab ki, isi liye chhota gunah chhota sa samajh kar na kar dalo na maloom us ka azab kabira gunah se bhi barh jaye...

Aksar log sawal karte hain yeh gunah kabira hai ya saghira, matlab yeh hai ke nafs ko ishara mil jaye, saghira hai to kar dalein... Main is ka jawab yeh deta hoon ke agar chhotay saanp chhotay bichhoo se daswana tum ko pasand hai to us ko saghira kar dalo... Yeh bari ahem baat hai aur chhoti neki ki misal hai jaise ek shakhs ko hans kar salam karna ya baat karna ya narmi se jawab dena, koi shakhs baat poochay us ko tawajjah aur be-tawajjah se jawab dene mein zameen asman ka farq hai... Ek sahib ne kaha namaz to main parhta nahi magar chahta hoon ke azan sun kar dua hi kar liya karoon ab agar yeh aadmi samjhe ke namaz parhta nahi phir dua parhne ka kya faida? Magar main ne us ko...

Dua bata di bas asar yeh hua ke kuch din baad who namaz parhne laga yeh mera khud ka tajurba hai, aise hi aadmi ek burai ikhtiyar karta hai to dusri burai khud aa jati hai...

Islam ki mohabbat se khatma bilkhair

61 Hazrat Maulana Muhammad Qasim Sahib (RA) ke paros mein ek Hindu banya rehta tha... Us ki dukan se Maulana ke yahan sauda bhi aata tha us ka inteqal ho gaya to Maulana ne usay khwab mein dekha ke Jannat mein gasht kar raha hai. Poocha Lala Ji tum yahan kaise pohanchay tum to Hindu thay, but ki pooja karte thay, sood batta liya karte thay, Jannat to Musalman ke liye hai? Kaha: Maulvi Ji! Aap ki sohbat se mujhe Islam se mohabbat ho gayi phir jab main marne laga to logon ne kaha Ram Ram keh le jaan aasani se jaan nikal jaye gi... Ab tak farishte samne nahi aaye thay, main ne dil mein kalma parh liya phir who qabool ho gaya aur main Jannat mein pohanch gaya...

Insaaf karne ke sabab badshah ki maghfirat

62 Sultan Jalaluddin Abu-ul-Fatah Malik Shah ek din ek nadi ke kinare shikar khelne ke liye nikla aur us se farigh ho kar ek bagh mein aaram karne ke liye utra, isi asna mein us ka khaas darban ek gaon gaya aur ek gaye jo nadi ke kinare char rahi thi pakar kar zabah karayi aur kabab bana kar khoob khaye... Yeh gaye ek bewa aurat ki thi jis ke char yateem bachay thay. Yeh bewa isi gaye ka doodh bech kar guzara karti thi. Usay jab maloom hua ke gaye ko zabah kar ke kha jane wala badshah ka darban hai to who nadi ke pul par ja kar khari hui. Jab Jalaluddin Malik Shah wahan pohancha to us ne ghore ki baag pakar li who darban kora nikal kar usay maarne laga to Malik Shah ne usay rok diya aur kaha ke:

Bechari mazlooma maloom hoti hai, isay apni faryad sunane do.

Aurat ne arz kiya ke:

Aye Alp Arsalan ke bete agar tu aaj is nadi ke pul par insaaf nahi kare ga to Khuda ki qasam kal pul sirat par tera daman na choroon gi, jab tak ke insaaf na kara loon. Ab soch le ke in dono pulon mein se tu kis ko pasand karta hai.

Is baat ki haibat se mutassir ho kar badshah ghore se utar aaya aur kaha ke:

Aye Aurat! Mujhe pul sirat par jawab dene ki taqat nahi, bata! Tum par kis ne zulm kiya hai? Ta-ke us se badla liya jaye...

Aurat ne darban ki taraf ishara kar ke kaha:

Is darban ne mujhe chabuk se mara. Aah! Yeh zalim mujh ghareeb bewa ki gaye zabah kar ke kha gaya hai. Is ke doodh par meri aur mere yateem bachon ki guzran thi.

Malik Shah ne darban ko isi waqt ma'zool kar ke jail bhej diya aur bewa aurat ko sattar gayein de dein.

Jab yeh nek dil badshah faut hua to yeh bewa aurat us ki qabar par pohanchi aur dua ki:

Ilahi! Jis tarah is ne mere ajiz ke waqt meri madad ki, tu is ke badle is par jab ke who aajiz hai, is par bakhshish kar...

Chunancha Allah Tabarak wa Ta'ala ne us ki dua qabool farmayi aur khwab mein us badshah ne apne ek dua go ko bataya ke us aurat ki faryad ne meri dastgiri ki warna azab se rihayi mushkil thi.

Kalma Shahadat parhne ke sabab maghfirat

63 Kitab-ul-Haqaiq mein likha hai ke ek shakhs ne Arafat mein waqoof kiya us ke

Hath mein saat kankariyan thin. Jab kankariyon ko phainkne laga to un ko mukhatib kar ke kehne laga Aye kankariyo gawah raho main ba-sidq dil kehta hoon:

Ashhadu an la ilaha illallahu wa ashhadu anna Muhammadan Rasulullah

Yeh keh kar kankariyon ko phaink diya us shakhs ne raat ko khwab mein dekha ke Qayamat barpa hai Khuda Ta'ala ka takht-e-insaaf bicha hua hai hisab-o-kitab ho raha hai... Aamaal tul rahe hain us shakhs ki bhi bari aayi us ke gunah nekiyon par ghalib rahe jis ki wajah se us ko dozakh mein jaane ka hukum mila...

Farishte kishan kishan dozakh ki taraf le aaye... Jab yeh shakhs dozakh ke darwaza par pohancha to unhein kankariyon ko dekha ke dozakh ke darwaza par maujood hain aur usay dozakh mein jaane se bachati hain dozakh ke darban kankariyon ko hatane ki koshish karne lage magar nakam rahe.

Jab sab aajiz ho gaye to us ko Arsh ke neeche laye idhar kankariyan bhi peechay peechay sifarishi ban kar pohanchin chunancha un ki sifarish qabool ho gayi aur us shakhs ko Jannat mein le jaane ka hukum hua...

Bibi Zubaida ki maghfirat ka waqia

64 Hazrat Imam Hujjat-ul-Islam Abu Hamid Ghazali (RA) farmate hain ke:

Kisi ne Zubaida ko khwab mein dekh kar poocha ke Khuda Ta'ala ne tumhare sath kya bartao kiya?

Kaha ke Aye shakhs Khuda Ta'ala ne mujhe char kalmon ke sabab bakhsh diya jin ko main hirz-e-jaan banaye hue thi.

Pehla kalma: "La ilaha illallahu afni biha 'umri"

Dusra kalma: "La ilaha illallahu adkhulu biha qabri"

Teesra kalma: "La ilaha illallahu akhlu biha wahdi"

Chautha kalma: "La ilaha illallahu alqa biha Rabbi"

Ek nojawan ki maghfirat ka waqia

65 Abu Amr Bekandi ka guzar ek rasta se hua... Dekha ke kuch log ek nojawan ko us ki shararton ki wajah se mohalla se nikalna chahte hain... Aur ek aurat ro rahi hai. Daryaft karne par maloom hua ke who us ki maa hai Abu Amr ko us par reham aaya aur us nojawan ki un logon se sifarish ki aur kaha ke ab ki baar isay chor do agar phir shararat kare to tum jano aur yeh jane logon ne usay chor diya aur Abu Amr chal diye...

Chand dinon ke baad un ka guzar phir isi sadak par hua aur unhon ne darwaza ke peechay se us budhiya ke rone ki aawaz suni unhon ne apne dil mein kaha ho sakta hai ke us nojawan ne phir shararat ki ho... Aur usay mohalla se nikal diya gaya ho... Lihaza unhon ne dastak di aur us budhiya se us nojawan ka haal poocha to budhiya ne bataya ke jab us ki maut ka waqt qareeb aa gaya to us ne mujh se kaha ke mere parosiyon ko meri maut ki ittila na dena kyunke main unhein dukh deta raha hoon... Is liye who mere marne par khush honge aur mere janaza ke sath na honge... Jab tu mujhe dafan karne lage to yeh meri angoothi hai jis par "Bismillah" likha hua hai isay mere sath dafan kar dena aur dafan se farigh ho kar mere Rabb ke paas meri sifarish karna...

Who aurat kehti hai ke main ne aisa hi kiya jab us ki qabar se uth kar chalne lagi to main ne us ki aawaz suni ke who mujhe keh raha hai Amman wapis jao main Rabb-e-Kareem ke paas pohancha hoon.

(Risala Qushayriya)

Hazrat Jilani (RA) ka waqia

66 Hazrat Jilani (RA) ke bare mein Hazrat Thanvi (RA) ne ek majlis mein farmaya ke:

Gunahon Ka Samandar

Aap (RA) chalees saal tak Allah Tabarak wa Ta’ala ki rehmat ko bayan karte rahe ek din aap ne Allah Tabarak ke qahar-o-